

THE ROSICRUCIAN MAGAZINE



FEATURES

Love and the Aquarian Age
Octave to Jupiter

RAY'S FROM THE ROSE CROSS

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
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The Rosicrucian Fellowship

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We have a limited supply of copies of early editions of the "Rays From the Rose Cross." Max Heindel edited the magazine at that time and most of the articles were his own. Following list gives titles of some articles in some of these magazines:

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The Measure of Amenability to
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July, 1915

The Keynote of Christianity.
Commendation versus Condem-
nation.
Consciousness After Death and
Rebirth.
The Origin of Form.
Why Men Eat More Than
Women.



August, 1915

And the Truth Shall Set You
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Evolution as shown in the Zodiac.
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September, 1915

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The True Cause of Contagion.
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THE ROSICRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA



Builders All

By

Douglas Malloch

Surely some workman has builded
The pillar as well as the spire;
The cross that the painter has gilded
Was fashioned in somebody's fire.

Surely men dug in the ditches
Preparing a place for the wall—
And someone has made with her stitches
The flag that shall fly over all.

Someone has blended the plaster,
And someone has carried the stone;
Neither the man nor the Master
Ever has builded alone.

Making a roof from the weather,
Building a house for the king,
Only by working together,
Man accomplished a thing.

All have a share in the beauty ;
All have a part in the plan.
What does it matter what duty
Falls to the lot of a man ?

Each has a hand in the building,
No one has builded alone—
Whether a cross he was gilding,
Whether he carried a stone.



The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

Love and the Aquarian Age

BY MYRON T. GLOVER

TRUTH, BEAUTY, love—which is greatest? Or is there no greatest here? Perhaps all are equal, and we try in occult work to make of our lives a perfectly balanced masterpiece, wherein these attributes are shown forth, harmoniously synthesized in each personality. Behind the infinite varieties of personality which pass in the world as the selfhood of the human being, who knows what is concealed, or who can penetrate to the true Self? We are all actors, and if we can learn to laugh when the mask, the personality, suffers damage in some accident of this world of change, thinking then only of the new and better one with which we shall replace that which was spoiled, we shall have risen above the limitations of the lower self, and above all earthly sorrows or worries. If we can further learn to see through the masks of our brothers the world over, those of every race and religion, and most of all those people with whom our life's course brings us into contact (for if we love not the brother whom we have seen, how can we love him whom we have not seen?), we shall discover that behind the oftentimes ugly mask, which was after all only a superficial and ephemeral thing, is concealed a spiritual nature of loveliness and merit. We shall find it im-

possible then to hate anyone, even though in this particular act of the play, we may be, in honesty, compelled to disagree with people intellectually, and even to work against that which they are striving for, but recognizing all the while the validity of more than our own point of view. Universal love and friendship, that loftiest dream of all humanity, will then become a living reality.

Just what is universal love, exactly? I do not know, but I should like to. By bringing the thoughts of many people into focus and concentration along this line, it is hoped that from the cosmic wisdom and love, which, though hidden, is always nearer than hands or feet, we shall each derive some new consciousness of that which ever eludes the power of words.

One thing is certain: universal love is not something to merely dream about with closed eyes and reposed bodies. We may truly develop some degree of understanding of it through meditation, and that is good if it does not end there. But it is not enough, for unless we also bring into the acts and relationships of our daily lives the expression and fulfillment of that which the moments of insight reveal, the most lofty vision becomes of no value. The life we live is our real religion, regardless of what we

profess, or think we believe, or preach to others in sweet sounding words.

Without being able to know a certain thing in its fullness, we may still know some particular parts of the greater thing; certain aspects may have revealed themselves, and at least a portion of the whole truth become illuminated. With this in mind do we now approach this lofty ideal of universal love, yearning for truth, no matter through what strange paths the way may lead, and humbly and earnestly seeking for a greater light on the truth as yet imperfectly beheld. Thus, it is not as a prophet or seer that I pretend to speak of the Aquarian Age, but as an ordinary person, identical with all my readers in the aspiring hope that some degree of insight may be developed to penetrate the veil of delusion so thickly enshrouding us. On some points our minds may disagree, but not our spirits, for we are all of One Spirit.

At this point, a few words may be of interest, relating the astrological facts which show when the Aquarian Age is to come, and how we may know it. On March 21 of each year, the sun crosses the line of the equator in its annual journey northward, causing the spring equinox, and entering astrologically, the first point of Aries. Astronomically, however, the constellations of stars which constitute the actual or natural zodiac reveal a position for the sun on the vernal equinox, the first day of spring, of about ten degrees of Pisces, not zero degrees Aries, as the astrologer figures. This variance arises from the fact that the point at which the spring equinox occurs is continually falling backward at the rate of one degree every seventy-two years, a movement which is called the precession of the equinoxes. *Simplified Scientific Astrology*, a textbook by Max Heindel, under the heading "Intellectual Zodiacs" clearly shows how these two influences, the intellectual zodiac and the natural zodiac operate jointly, each in its own way: how, for instance, the be-

ginning of the spring season is always accompanied by certain definite characteristics known as the Aries influence, even though in relation to the natural zodiac the sun is still in Pisces, and will on that account partake of the Piscean influence at the same time.

In about seven hundred years, this precession of the equinoxes will reach the sign Aquarius, which will mark astronomically the beginning of the Aquarian Age, lasting for 2156 years. However, as a matter of fact we cannot set off the time in any such definite manner, saying this is one age, and at just such a point it changes to another age. All the signs of the zodiac have wide orbs of influence outside their sphere proper, overlapping the signs next themselves to the extent that even now, some seven hundred years before the arrival of the Aquarian Age proper, the Aquarian influence is already making itself felt in a marked way.

The scientific marvels of the last fifty years, the growing tendency for people of all walks of life to be more and more in sympathy with cooperative rather than competitive ideas, and the notable success of such progressive philosophical schools as the Rosicrucian Fellowship movement exemplifies—all these are directly traceable to Uranian and Aquarian influence. But the thing has hardly started yet; it will increase so enormously during the years and centuries that are to come, as we draw closer and closer to the new day, that in time to come, the year 1936 will be regarded as belonging to the dark ages, both spiritually and intellectually, and relatively it will indeed be true. For it is an age of illumined intellects and universal friendship, which Aquarius is going to bring, and the orderly cosmic processes by which it is to be ushered in are fixed and unalterable. However, the part which we individually have to play in this great cosmic drama depends upon ourselves alone. By leading the kind of life conducive to raising our bodies'

vibrations to the point where they can respond to the higher vibrations of Uranus, it is possible to experience the Aquarian state of consciousness to some extent now.

The Rosicrucian school is an Aquarian movement, designed to forward the evolutionary status of the individuals who will take these advanced idealistic teachings and live them, at the same time raising the general level of all mankind, as the influence of those who live the life of unselfish service radiates itself as a leavening factor upon all people the world over. Max Heindel wrote that in the Aquarian Age all of humanity will be given the test for initiation. Whether this will be in the coming age or in the following one, after another great cycle of 26,000 years, is not certain. We can be certain that it will be true for any of us, as individuals, for it always holds in occultism that when the pupil is ready, the Master is waiting. The candidate is given his tests when he asks for the higher wisdom, so that the Elder Brothers can know, before unlocking to him

his superhuman powers, which would be most dangerous if misused, just what he will do under the most varied circumstances. Thus the pupil is presented with the severest temptations, that he may prove his strength, and illusions may be built up about him, to test his discriminatory power. Always the tests come at the weakest points, and this still applies to the initiate as well as to us ordinary beings, because the initiate is still looking upward to the state of the Adept and the Elder Brother, and still has his faults which are holding him back, until such time as he attains the highest.

While it is not expected of an initiate that he shall be a perfect being all at

once, or anything near it, yet for any non-initiate to ever criticize one who has developed the sixth sense and opened up the higher consciousness through initiation, is as out of place as for our pet animal to tell us what is right and wrong, for the difference in consciousness is quite as great. If my dog had the human faculty of criticism he would surely tell me that it was highly immoral to sit in the house reading or writing, on any nice day, when we might be out romping in the front yard, or roaming in the woods—his code of morality might even, I fear, include chasing rabbits as a virtuous enterprise. How may our smug notions of good and evil possibly appear to one a step higher on the evolutionary ladder? Just as one man's food is another man's poison, so may one man's sin be another man's virtue. Tolerance then, first, last, and all the time, with complete banishment from our minds and hearts, as well as from our speech, of all that partakes of the spirit of criticism, is needed before we can enter into the realization of the oneness of humanity toward which we strive.

In the Aquarian day of brotherhood, man will no longer try to belittle his fellow man, to show himself up as great by the contrast. The way along which we are to direct our efforts, if we are to blend harmoniously in the new age, may be fairly summed up in a few keywords: cooperation, humanitarianism, progressiveness, and universal love. We must learn both as individuals and as nations to work together. Without this basic principle rooted in our consciousness, no progress can be made toward the universality for which all are aspiring. The old slogan, "Self-preservation is the first law of nature," must be replaced by "Cooperation is the first law of nature,"

WHY NOT BEGIN?

BY WITTER BYNNER

*Whether the time be slow
or fast,
Enemies, hand in hand,
Must come together at the
last
And understand.*

*No matter how the die is
cast,
Or who may seem to win—
We know that we must
love at last—
Why not begin?*

for anyone who cannot reach this point in his thinking will have no place in the new order of things.

Aquarius stands for progress and scientific methods. We can never permit ourselves to become complacent, in self-satisfied inertia; we must realize that the "good enough" is enemy of the best, and all that yet is or has been, can be excelled. We shall always be on the alert mentally, to see that our theories are tried out in action, and that the latest discoveries of the human mind are brought into application in a way to make them of benefit to humanity. The habit of being conventional, of holding to customs and traditions of a hoary past, will be at a minimum. That is to say, that everything will be held up to the searching light of reason and whatever fails to furnish itself with a better excuse for continued existence than that "it is the custom," will have to travel the way of all flesh, and fall upon the disintegrating rubbish heap of things forgotten.

The highest expression, the culmination, as it were, of Aquarian Idealism, is found in universal love and friendship. It is an ideal so high that practically none can measure up to it, but if we will but acknowledge the beauty of it, and start on the long road that must be traveled before it is attained, it will be attained just as surely as the child, by many years of slow but continuous growth, reaches manhood. Universal love, as its name implies, will be for all people, for all life, and for all that stands in need. No attachment or personal vanities corrupt the purity of this divine attribute. In fact all attachments, when carefully examined, are seen to be mere disguises for our old enemy, selfishness. So apparent is this, that it hardly need be mentioned but for the

common illusion entertained by probably a majority of folks, that their selfish, and almost always possessive feeling of affectionate attachment, has anything to do with love, in the higher sense of that word, as we are now considering it.

Attachments, being selfish, are the antithesis of altruistic love, which is entirely giving. Applying the test to the ordinary relationship of man and wife, to determine if that which they believe to be true love is really so, we should ask if either feels some special claim upon the other or a right to exert influence by virtue of the marriage relationship, upon the other's life, in a way that might in any way limit the partner's freedom of

thought and action. If such is found to be the case, we should say that the love which is above selfishness has not yet been realized. Perhaps one will give freely to the other without thought of return, but later expects some appreciation or gratitude for the sacrifice made. This is only just, but love is higher than justice, and will expect nothing in return at any time, and feels no rights

or claim for self whatsoever. "Love seeketh not her own." Anything less than this is attachment and not pure love. When we see any one trying to dominate another person's life, be it in ever so small a degree; whether it be a parent over a child which has reached an age of responsibility, husband over wife, wife over husband, or any other relationship, we may recognize the absence of love, and the demonstration of what selfish attachment can do.

Jealousy is impossible in love, for love "thinketh no evil, rejoiceth not in evil [which is mostly illusion] but rejoiceth in truth." Attachment grows fat on illusion, owes its very possibility of existence to it, whereas a proper under-

DIVINE PROGRESS

BY FRANCIS RAMSAY

*The World is growing better—
Chant the rhyme—
The world is growing better
All the time.

Strife of creeds will pass away,
War dissolve in Love's bright ray;
Brightly dawns the Golden Day—
Thought sublime.*

standing of human relationships must lead through and above the clouds of selfishness, into the clearer realms of truth.

The opponents of these ideas, clinging blindly to their attachments and claims, in the face of wisdom, which declares them vain, will say, "But, you have to learn to love one person, before you can love all people." Quite true, the person who has never learned to love anyone but himself, has that first to achieve. But most people have long since, either in the present or past incarnations, experienced the many phases of Venus love, with attachments and sorrows which ever accompany the same, and might well look toward progress to something higher by this time. Perhaps it is because the relationship of attachment, of the soul-mate variety, is found to be such a rich source of emotional pleasure and self-satisfaction, that they cling to it, and to the delusion that they have found the highest that life can give.

A further thought for those who advocate loving first your own family and circle of friends and acquaintances, and later trying to expand that love to include more and more, is that without at least the ideal of universal love in your heart, you are incapable of truly loving anyone, for selfishness has not yet been extirpated from the nature. Just as all the world loves a lover, so does the lover, having transcended selfishness, feel toward all the world a warmth of sympathy and understanding and love, while the expression of that love may come into focus upon someone near him, even as it may have been first awakened by such an one, or ones. As for those not yet beyond selfishness, what can they know of love?

There are some who admit the beauty of universal love as a theory, but are skeptical as to its results if we should try to live by it. This skepticism comes naturally from a failure to understand. Thinking it to mean that I would love my wife, but also love my neighbor's wife in exactly the same way, they interpret that

in terms of ruined home life and riotous licentiousness. The loving of all equally is exactly what we do mean, but when further explained, it does not look quite the same as our friends so often mistake it to mean, owing to their different conception of the meaning of the word love. Let us make sure we speak the same language.

Universal love, and the going beyond family and racial ties, does not mean that we learn to love our families less, so as to not love them more than we have loved the rest of humanity, far from it. Instead we are to try to love all peoples more, until this love has become fully equal to the deepest altruistic love that we can develop within the family circle, the family love becoming a richer thing than ever before, but simply freed from former limitations. The relationship we shall have to family and to all humanity, cannot by the nature of the case, be the same, but can be conceived of as a microcosmic and a macrocosmic aspect of the same thing, each to find its reflection in the other, and though not identical, yet equal.

Thus, the children whom we bring into the world in love and the spirit of service, we shall take care of as our special charge, but not with a possessive attitude, as though they were some property which belonged to us. They are brother human spirits who are here to unfold further the evolving consciousness, and from a cosmic point of view are fully our equals, and to be respected as such. How well we may succeed in acquiring this viewpoint depends upon the degree to which we have succeeded in universalizing our thoughts and feelings. In any case, the ordinary human duties, the duties near at hand, are not to be neglected because a greater vision of the whole has come to us. Should we find ourselves so inclined, it might be a "greater illusion" rather than a greater vision which was the cause. However, no rule of life can be laid down which is going to fit every case,

(Continued on page 311)

The Art of Musical Creation

BY WILLIAM GRANT STILL

RECENTLY a discussion arose concerning the art of musical creation. A statement made by me to the effect that musical creation is almost entirely a subjective process was contested, and strong arguments were advanced by the person who sought to prove it an objective process.

It must, of course, be admitted that there are composers whose works are products of the objective, or conscious mind. These are they whose creative efforts are governed by mathematical formulae; or those who impose upon themselves the limitations of specially devised scales, etc., or those whose efforts are directed toward the production of sound rather than the production of music. Creations of this sort, being objective, have no aesthetic value. Man's higher, or spiritual self, fails to respond even slightly to them, for they are void of life and cannot speak the language of the soul.

It is my purpose now to tell you of the methods I employ in composing, not that I regard them as models of excellence, but in order to explain to you why I am convinced that musical composition is mainly a subjective process.

The first step in the building of the musical structure is to obtain the motive, or in other words, the germ. The circumstances under which motives are impressed on the objective or conscious mind differ considerably. Yet, as you will see, it is always the higher or subjective mind that perceives them first. The first of the examples that follow constitutes probably the strongest argument that may be offered in support of my belief.

Often the conscious mind is engrossed deeply in contemplating something entirely extraneous to music or the arts re-

lated to it. Suddenly, for no apparent reason, a melody will be heard within. At times one is forced to hasten to grasp it with the conscious mind and hold it, for it goes quickly. Then again the impression it makes may be so strong that one must record it or force himself to dismiss it lest it drive him to distraction. Usually there is a physical sensation, dual in nature, that accompanies these flashes of inspiration. This seems very much like a pleasing electrical current that rushes from the top of the head down to the heart. The heart feels as though it were expanding with joy. Then the current rises as quickly as it descended, producing a tingling sensation throughout the head, and causing the upper part of the body to twitch spasmodically as it departs.

It is quite customary for flashes of inspiration to come when one views the beauties of spiritual truth, or painting, poetry and literature, or the beauties of Nature. Usually the composer has no immediate need for the motives received thus, and catalogs them for future use.

In the examples just offered we saw how inspiration comes without conscious effort on the part of the composer. But, as is generally the case, the composer finds himself facing the problem of securing special themes to depict some subject he has chosen. If his notebook contains no suitable material he must search for it in the invisible world.

It may be that he wishes to paint a tone picture of the sea. If so, merely viewing the water and listening to the sound of the waves will not help him. He must reach beneath what his objective faculties disclose to him to contact there the spirit of that which he wishes to portray. Having done so he receives the motive or germ he needs although it may not come

for hours or even days afterward. The manner in which it impresses itself on his objective mind, which is also the manner in which all genuine inspiration manifests, is the same as was described in the first example.

If he wishes to portray an emotion he must feel that emotion. Hand in hand with it must go the realization that the motive for depicting that particular emotion will be forthcoming at the proper moment. He must then cease conscious effort and await its coming.

He may be confronted with the problem of setting music to words. The ordinary procedure in cases of that sort is to commit the words, noting carefully the rhythm and the inflections of the voice when the words are spoken. Here, as in the previous example, the composer ceases conscious effort and awaits the coming of the motive.

Often one grows impatient and seeks to create objectively the material he needs. He then experiences one of the three reactions to a creation of that sort. He may realize at once its inadequacy, and destroy it. Or, secondly, he may examine it deliberately immediately after completing it and feel that it is good. But, ere long, a feeling of dissatisfaction will arise within him and increase in strength until he casts aside his objective creation. Or, thirdly, he may be exceedingly enthusiastic over his creation just after completing it. But when he returns to it, after having laid it aside, he discerns at once its emptiness and lack of spontaneity.

Before leaving this phase of composition let me explain that inspirations are not at all times limited to the motive, which is, by the way, the unit of musical form. One may receive a phrase, or a section, or a period. In rare instances

even the entire piece will come. In cases of the latter sort one is forced to record his impressions very rapidly because of the speed with which they come.

The second step in the building of the musical structure is to develop the motive or, in other words, to extend it horizontally. My usual approach to determining the form of a composition is objective, and consists of a plan of the composition drawn in words. This plan is in truth a matrix in which the piece is molded. But at the completion of the plan the process ceases to be objective for the material to fill the mold must come subjectively. This may be understood more clearly when you realize that each motive possesses individuality.

Therefore, one cannot depend on models of the development of other motives. The motive he deals with must be developed in a manner suited to its individuality, and it must dictate its own development.

The third step in the building of the musical structure is to harmonize one's melody, or, in other words, to build vertically. This must necessarily be a subjec-

tive process if one seeks harmonies of individual character and spontaneous beauty. Quite often a theme will suggest a harmonic treatment for itself. If it leans toward the more conventional harmonies the suggestion may be followed without recourse to the piano. But if new tone combinations are suggested the piano must be used. Usually when I seek new harmonies I sit at the piano expecting them to come, and awaiting their coming. Then it feels as though some external force attracts my fingers to the right keys. Under its guidance not only is the discovery of new chords made possible but also discovery of the proper way to resolve them to other new chords.



The art of orchestration offers many difficulties. As I see it, these difficulties arise because in orchestrating, art and science must work together to produce effective results. Science, or the objective mind, must discover the mediums through which art, or the subjective mind, may achieve its end. The process generally progresses in this way: The objective mind will be impressed with a beautiful but abstract tone color. This tone color, being abstract, defies actual reproduction through physical means. But it can be approximated. This is the problem that the objective mind must solve and it is no small problem. You can realize this readily when you remember that each instrument has an individual tone color. If the distinction ended here the problem would be much easier. But this, particularly in the cases of wind instruments, is but the beginning, for the tone color of most of the wind instruments differs in the various registers. This difference is not only one of tone color but also of volume. Take the Oboe for an example. The lowest tones, heavy and coarse, can scarcely be played softer than *mezzo forte*. Tones immediately above, vibrant and slightly reedy in quality, permit of any degree of intensity from *fortissimo* to *piano* (D to high C), gradually becoming thinner and limiting in proportion the degree of loudness that can be attained; from C to G, thin and rather ineffective except in special instances. This illustration gives you an idea of the difficulty experienced in handling the reed wind instruments.

In the case of the brass winds the scope of their tone quality is extended considerably through the use of different mutes that also limit their volume in differing degrees. In the case of the strings, many striking varieties of tone color may be obtained through different styles of bowing, and so on.

The objective mind, in carrying out the plan of the subjective mind, must hold the abstract tone color impressed on it. It must then choose the combination

of instruments through which a physical approximation of the abstract tone color may be effected. The matter of proper choice depends on the ability to hear at will the tone of any instrument in any register and in any of the special ways in which it is played. At best the results attained by the objective mind always fall far short of the beauty of the original impression.

The instances where, in the course of building a composition, the subjective mind makes corrections, suggests improvements, and solves baffling problems are numerous. Very often I unconsciously make errors when recording. Hours after a message will be flashed to my objective mind advising me that a certain error has been made at a certain place. Never yet have I failed to find these flashes absolutely truthful. An instance occurred some time ago in which I was shown where an improvement could be wrought in the work I was writing. This occurred in the morning immediately after a period of concentration. I was in a state that resembled conscious sleep. The portion of the work to be improved appeared written on one staff. Then another staff appeared above it on which were additions to what I had already written that certainly heightened its effectiveness, for I was permitted to hear the new sound. Very often I encounter problems that appear to be almost past solution. I will ponder over them for days until my brain aches. But just as soon as I place myself in the positive state of realization that the subjective mind can and will solve the problem, and cease wrestling with it, its solution comes.

Briefly and rather awkwardly I have described to you the manner in which I compose. I cannot say whether or not other composers work in a similar fashion. As a matter of fact that is not what concerns me at the present. My interest is centered in whether or not I have made clear my conviction that in as far as I am concerned musical composition is chiefly a subjective process.

After Death . . . What?

BY EDWARD ADAMS

IN TWO PARTS—PART TWO

THE PASSING out of one who has lived a good life is quite different from one who has not done so. One old man who was about to die was trying to quiet his family and grandchildren who were weeping over him. He told them that his wife and two angels were waiting to take him to heaven and he was ready to go. What he called angels were really Invisible Helpers who had come to take him to the Heaven World. His wife who had died twenty-five years before, was also standing at his bedside. She had received permission to meet her husband and see him enter into his new life. This man had been a devout Christian for fifty years and had always helped everyone, never turning away a single soul. He was eighty-two years of age and had been ill only a week. He had lived in the same eastern town all his life and was known to everyone there for his helpfulness. When he finally left his body the Helpers took him to the Borderland and those in charge there directed them to take him to the First Heaven to his mansion which he had been preparing for forty-five years. One of the Helpers asked about the seed-atom but was told it had been cleaned for nearly fifty years. When they arrived at the First Heaven and went to his home there his wife greeted him; he truly had a mansion built by his loving service to humanity. Unlike the usual run of humanity he had no panorama of his past life (except in the etheric region after death) for he had lived a life of prayer and reviewed his life each day to see how he had lived. His years had been well lived and full of service to others. This Ego when reborn in the next life will come to advanced occult parents and he

will be endowed with the ability to progress and develop his spiritual sight and hearing.

When a true occult student leaves the earth life his departure is entirely different from the average procedure. When we say true occult student we mean one who is really "living the life," and not merely reading, studying, or speculating *about* the occult. He may be one who has attained to being conscious on the inner planes. If so then he is not treading unfamiliar ground when he passes out of the body. The only difference is that instead of going back to his physical body in the morning he stays in the invisible worlds and goes on with his existence there, whatever it may be. If he is an unconscious Invisible Helper he will not feel like an absolute stranger in his new environment. The closer one comes to being a citizen of two worlds the more one will feel at home when he takes up his new life beyond the veil.

When the occult student passes out at death he stands and views his life panorama long enough for it to be etched upon the seed-atom. Everyone must have the panoramic review so that the quintessence of his service may be built into his archetype, which helps build his next physical body. He should have no purgatorial experience to go through for if he retrospects or goes over his life each night he eliminates all the undesirable qualities and characteristics in his nature. He does not wish to dwell in the First Heaven where he can reap the happiness and joy that he has given in earth life. Instead he spends his time that would ordinarily be spent in the First Heaven, serving and assisting those who have passed on. The harder the student works for Initiation the more difficult it is for him to come back into earth

life, for people who live the proper life and can give the high type of body needed are not easily found.

Perhaps the exit of a true occult student will prove interesting in our description of deathbed experiences. Two Helpers were sent to a lady who was about to die to render what assistance they could. They found the lady, who was about thirty years of age, ill with pneumonia and fighting off death, praying to be spared. Suddenly she exclaimed, "Mother, there are two Helpers here ready to take me away—but I do not want to go. I have work here to finish!" The Helpers looked at her and saw that her soul body was well developed and shone very brightly, the radiations extending beyond the bed upon which she lay. Because of the condition of her congested lungs she could hardly talk so the Helpers told her to communicate with them by thought and that they would understand her.

She was asked how long she had been an occult student and she replied that for about fifteen years she had studied various occult teachings. Later she became interested in the Rosicrucian Fellowship work and became a student, then a probationer, and finally a disciple.

She related to them: "From my eighteenth year on my life was full of trouble. My father was unusually severe with me. I ran away and married hastily but my husband was a great disappointment to me. He proved to be cruel and unfeeling and made life miserable for me. I had two children; one died, and I still have the other, a boy of fourteen, with me. When this boy was small I took him with me and left my husband and went to another town to get work. Work was hard to get and we almost starved to death. I became very sour and embittered and lost all faith in man and God.

"One night I finally decided to take my boy and end it all. I climbed up the highest peak in the nearby Colorado Mountains and prepared to jump off. Then the most beautiful woman that I have ever seen came from somewhere and asked me why I was going to destroy myself when my battle of life was almost won. I laughed at her and said, 'Yes the battle of life is almost won because we have nearly starved to death. Who are you, where did you come from, and what proof have you that I have almost won my life's battle? How can you prove this to me?' Then the beautiful stranger answered, 'Let me have the boy and sit here by me and I will keep you warm.'

"Then she explained the Rosicrucian Teachings to me and as she did it seemed as if something in my head opened up and I could see all over my body. I began to tremble with fear and thought that I was in the presence of an angel. All the main events of my life were shown to me. I asked how I could get into contact with the Rosicrucian Fellowship and was told.

When I started down the mountain-side the lady said, 'You cannot get down that way for it is too dangerous.' She then picked me up with the boy and floated out into the air, setting us gently down upon the ground. She told me that when I got work and made two weeks' pay to go home, for my father had been dead for three years and my mother was wishing and praying that I would return home. I did as I was told and the very next day I found employment, worked two weeks and went home. Two days later at home I got permanent work and have been there constantly until this illness.

"After becoming a student and learning what was expected of me I began to really live the life. It was not long before I began to remember the things I did



at night. One night a man informed me that I had become a probationer and also told me what was further expected of me. After a few years another man told me I was a disciple. By this time I could see and hear spiritually and also remember clearly what I had done at night. I was always glad when night came so that I could go out into the invisible world as a Helper."

The Invisible Helpers at her bedside asked what she had done with her child. "I put him in the children's school in the Heaven World and gave him to the Elder Brothers to do with him as they see fit. I went on with my work and did what I could to help everyone who was in trouble. I warned young girls and boys who were doing wrong of the danger of the lives they were living and what it would lead to. Finally this illness overtook me and I now realize that I am going to pass on. I do not want to go—can't I stay a little while longer because my work is just now beginning?" Then the sick woman took a few short breaths and

expired. In a few minutes her bodies assembled themselves and she stood beside her bed. The Helpers took her to the Borderland and those in charge there told them that her seed-atom was clean and that she had two choices. One was to go on up to the Heaven World and reap her reward and the other was to continue on as a Helper. She preferred to work on but was told she could not have her physical body back but could work with those who had no physical bodies. If she did her work well she would be born of parents who were Initiates and could become a Liberated One in two lives because she could work twenty-four hours a day between lives and make much spiritual progress. She could receive no initiations until she was

reborn again. Then in that next life she could become an Adept and in the one after that could win Liberation. She was pleased and said she would work hard. They assigned her to a band of Helpers and she bade good-bye to the Helpers who had attended her and went off happily.

These examples which have been given illustrate the various conditions which exist according to the life the person has led. We can easily understand that the person who is familiar to some degree with after-death life is the most at ease when that time comes. The knowledge which the occult student possesses relative to life after death is a wonderful

possession. If he has had positive proof that there is survival beyond this world it makes him all the more an authority upon the subject. This teaching, coupled with faith that it is true, softens the sorrow when a loved one passes on. How much more reassuring to believe that the spirit has merely discarded its shell as we would an old dress or

wornout overcoat. And those who are "living the life" and who work at night on the invisible planes can look forward to meeting their friends and relatives in this way long before passing out of earth life.

Occultists state that the veil between the physical and the spiritual is rapidly thinning; Max Heindel states that the World War, though in itself a horrible destructive calamity, was responsible for much of the desire to know what lies behind the curtain of death. And a desire, if strong enough (especially with millions of people with the same thought) will penetrate to the thing desired. Some day this mighty thought form will be augmented with increasing desire and it will pierce the veil that hangs before the

As the mariner steers his ship by a guiding star and reaches his desired haven though never the star itself, so also by setting our ideals high we shall live nobler and better lives than if we do not aspire, and in time and through many births we shall eventually attain, because the inherent divinity in ourselves makes it imperative.—Max Heindel.

spiritual worlds, and all shall be convinced that death is not the end of everything.

There are an increasing number of sensitives being born and in time we shall see an army of them who will be in such close touch with the invisible worlds that their testimony cannot be crushed by the materialistic school. They will prove a great factor in helping us to prepare for the higher conditions of the coming Aquarian Age (seven hundred years away) when men will know that death is but the putting off of the old garment.

Our evolution is now being carried on in the physical world and the physical body which encases the spirit is an important instrument in our earth life here. Later on when our evolution continues in the spiritual worlds we shall live in finer vehicles. Then there will be no death as we now know it. At the time of early Atlantis, ages and ages ago, when man and his environment were constituted differently than today, we shed the body but did not feel it, for our consciousness was focused more in the spiritual world than in the dense one. Our life was an unbroken existence; we felt neither birth nor death. When we emerged into the conditions of Aryana, the world of today, our consciousness of the spiritual worlds waned, and our attention was focused upon the physical world. Then a dual existence commenced in our evolution and has been in force ever since. However, this two-phase method will not continue forever. One of these phases is a free spirit life in the finer worlds; the other an imprisonment in a terrestrial body. The latter phase is very limiting to the spirit, for the Heaven World is its true home. There will come a time in the future when our evolution on this earth will be finished and we can live in the finer worlds and "go no more out" to return to

the prison-like house of the physical body, for our work here will be done.

It is not surprising to know that many people in the world today are heartsick for teachings such as we possess—logical teachings giving an answer to the mystery of life and death which satisfies both the heart and the mind. Those heartsick ones have an inherent feeling within, which is the faith of the divine Ego and cannot be stamped out, that death does not end all. They are seeking, ever seeking, for the answer to life with its many problems. The answer which is contained in the Rosicrucian Teachings, has been revealed for just such people as these. The Elder Brothers, those great compassionate leaders of our evolution, saw that the time was ripe to release this true information. The Rosicrucian Fellowship promulgates the gospel of the Aquarian Age. These teachings will be known to be true statements of the real facts before that Age arrives. Now they must be taken by faith until first-hand knowledge can be obtained.

Conditions in the land of the living dead are not shrouded in impenetrable mystery; knowledge regarding them is as available as knowledge concerning foreign countries from the tales of those who have traveled there. Therefore it behooves whoever partakes of these wonderful teachings, be he student, probationer, or disciple, to spread the glad tidings that "there is no death" and so lift up the hearts of men that they can go on—confident that when this life on the earth is over a newer and a freer life will begin. And may those who are really endeavoring to penetrate into the spiritual realms that they may serve humanity more efficiently, achieve their goal. Then their faith will be swallowed up in knowledge and they can utter the glad cry, "O death, where is thy sting? O grave, where is thy victory?"



“A Princess of Atlantis”

BY W. KENNETH BRYANT

WHEN Jim Brady arrived at the Globe Trotters Club there were quite a few there already and spying his old friends, Fred Keltner and Dan Trent, he joined them at their particular corner. They were talking about lost civilizations and he joined in the discussion.

“I hold,” Keltner was saying, “that their existence is a mere myth and there is not a *particle* of proof to substantiate your theory.”

“I’m not so sure,” returned Trent, “Plato wrote about a lost continent located where the Atlantic now rolls, and many other writers have mentioned various other lands now disappeared without a trace. Where there is a lot of smoke, there must be a *little* fire!”

“What do *you* think?” asked Keltner, turning to Brady.

He settled back in his chair, ruminated a moment, then replied, “I’ve never told this story before to any one, but think now is as good a time as any to do so. It will prove my point better than any mere statement of mine could. I believe as Fred does but it is more than a simple belief. I have proof to my own satisfaction at least that those lost civilizations actually existed! You fellows never knew Larry Drake, did you?” They shook their heads.

“He frequented the club before I met you. He disappeared about three years ago without even saying goodbye to me (he was queer that way) and I ran across him the other day. He told me a pretty wild story but one which somehow rang true—why, I’ll tell you later.

“It seems he had started in search of a fabled ‘lost city’ far in the heart of the Sahara Desert. Bedouins had time and again told of a great city whose spires pierced the heavens—whether simply a

mirage or the real thing he intended to find out immediately. So, on the morning of June 4, 1934, he set out in his plane. After many hours of flying he saw the outlines of a fantastic looking city in the distance—seeming as if it were transplanted by some Genii from a distant planet—looking extremely weird and strange—and like no city of earth!

“Mirage or—

“After an interminable time, he got nearer and nearer to it and saw the details growing more and more distinct. This was no mere mirage! But then his engine started to sputter and miss. He tried to control the plane but the motor coughed and stopped! Like a wounded bird the ship sped dizzily down! He tried unavailingly and frantically to right it and at last halfway succeeded.

“A bad bump and then silence! When he clambered out, he found he was only shaken up a little and with no other injuries. His plane, strange to say, had fared almost as well, too. The wings were slightly crumpled. Aside from that, it was all right. He easily fixed the wings with a piece of his coat, which would serve until he could get them repaired at an airport. After looking at the engine, finding what was the matter, and adjusting it, he walked as fast as the footing permitted toward the city and found that it appeared to be made of amethystine crystal, sparkling and scintillating in the sunlight with many tints—as if it were a thing alive! Its shape was remotely like that of an Arabian city with hundreds of what looked like mosques and minarets—covering many acres. Many of the buildings had sharp spear points on the towers and turrets—veritably piercing the sky! There was a wall of some kind of green metal unknown to him around

all the city with a gate of the same material in the middle toward him. Many precious stones of all kinds, colors, and sizes covered the wall, gate, and buildings and bombarded the gleaming air with flaming darts of coruscating fire!

"He then saw a lone figure on a gaily caparisoned horse approaching him. It was not only the most beautiful girl he had ever seen (he discovered as they approached closer) but the most elaborately and exquisitely bedecked Arabian horse. The girl was dressed in *cloth-of-gold!* I wonder if I can make you see this as I do—she was wearing gold as if it were as plentiful as pebbles—thousands of dollars worth of it and seeming to be as unconscious of it and to care as little for it as for brass! Her dress was rather long and resembled that of the ancient Greeks somewhat. Her feet were covered with purple leather sandals. Her arms were bare and on each was a beautiful and expensive-looking bracelet fashioned of some strange platinum-like material carved in the shape of intertwining dragons and heavily jewelled with many stones unknown to him, as well as some familiar ones.

"Over her long wavy golden hair was pressed a circlet of purple crystal with a great two-carat emerald in the center! I will not attempt to describe her to you. Drake couldn't any better than I can and *he saw her!* I am neither a poet nor a word painter and Drake assured me he wasn't either, and since neither of us could begin to do her justice, I shall not attempt the task! In short, she looked like a princess, which, in fact, she was.

"A princess trapped in barbaric splendor!

"The horse was covered also with cloth-of-gold which was literally crowded

with precious gems of all sorts—and with a jewelled bridle!

"His heart leaped when she glanced directly at him with eyes of the most beautiful and deepest mystic violet ever seen! And when she spoke, asking softly, 'Who are you and whence came you?' her voice outrivaled the sweetest bell-like tones of the most costly Stradivarius!

"'My name is Larry Drake,' he returned, 'and I come from the North. Who are you?'

"'Larree Drake,' she murmured, softly (that's as near as he could come to the way she pronounced it). 'My name is Tharia, and I am a princess of the lost tribes of Poseidon.'

"'Poseidon! Poseidonia?' he exclaimed, 'Atlantis?'

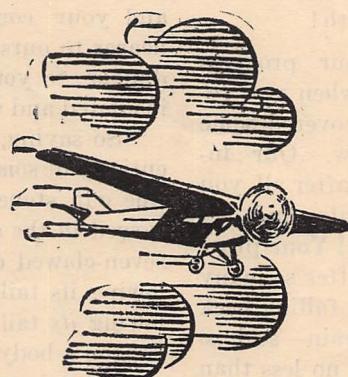
"'Yes! That is your name for it. Ours, I think, is better and more euphonious.'

"'When it was revealed to our wise men that our land was to be submerged—sunk under the waves and nothing could prevent it—as many as could of those worth saving migrated here and have dwelt here ever since that momentous event [spoken of in the Bible as the deluge of Noah]. Many who had forsaken the true God and worshiped idols perished in that great flood, but some were saved and in time changed their ways. They are now a credit to the community.'

"'We had learned long ago of the things you are rediscovering today and calling *new*, such as the airplane (which is only in its beginning now and *very* crude compared to what it will be when you discover our motive power)'

"'You had airplanes!' he asked, in surprise.

"'Why, of course, Larree, airplanes, ships, and everything you have, and



more, as, for instance, many things you haven't discovered yet, like small flying machines you can strap to your back and go anywhere you please! We had discovered the use of steam but now we run all our vehicles with electricity from the air—much better and more romantic than steam—even better than atomic energy; we ran our ships with electricity when we had a seaport; we have none now. Many other things were commonplace to us, including some of the inventions you are just beginning to learn about, as, for instance, liberating the energy from the atom and using it. When that happens, and it will, as surely as night follows day, what you call Technocracy, or most likely something better, will be an absolute necessity if you of the outside world are to survive and not be wiped off the face of the earth!

"We have watched your progress keenly and have rejoiced when you rejoiced, each time you *rediscovered* some principle we already knew. Our interest in you is paternal, as, after all, you are our logical descendants, and we *should* be interested greatly! Your progress in such a short time—after so many failures—your civilization's falling back and bravely beginning again—and so many unnecessary wars—is no less than marvelous! By the way, all races from Lemuria and Atlantis on are represented here, some of the best of each nation.

"And now, for your own sake, turn back and come no further! This is *not* inhospitality, much as it may *seem* so, but only for your own good as we are all like high voltage batteries here—the electricity in our bodies being raised to the nth degree in vibration—and not only have we the power to blot out the body as if it had never been, but the *soul* also, of those who are not prepared to join us—not from choice, but necessity—we can no more help it than we can—breathing! No more can we prevent it, *much* as we would wish to do so! We've never had to do it yet, so far always being able

to repel those not ready for us in various other ways."

"It's getting wilder and wilder!" interjected Trent.

"Yes, but somehow it rings true!"

"It seems to!" Trent agreed, "Though it's certainly plenty far-fetched!"

"I suppose it is. To resume—Tharia said very earnestly:

"So take this ring and use it as a talisman and key to unlock your consciousness and admit you to some of the highest mystical studies in the outside world at the present time—in the realms of white magic and the occult. Show it to an Arab named Abdul, who is residing in Cairo at a house near the Egyptian Museum. Ask for Fouad at the museum and he will tell you where Abdul's house is. There your electrical vibrations and your consciousness will be raised nearer to ours and there then will be no danger to you from us. This ring is insulated and will cause you no harm."

"So saying, she dropped a ring made entirely of some unknown purple crystalline cut stone into his hand. It was carved in the shape of a webbed-winged, seven-clawed dragon in the act of swallowing its tail, and with a serpent swallowing its tail around the middle of the dragon's body. She told him they were symbols of eternal life, never beginning, never ending, and of perfect health, in store for *him* soon, and for all the world when it was ready and would not abuse the gift.

"How old would you say I am?" she asked, casually.

"Oh, about seventeen," he hazarded.

"She laughed, softly.

"I am exactly fifty years of age!" she declared.

"Fifty! Say, are you trying to kid me, by any chance?"

"Kid, Larree?"

"Oh! I forgot! I mean it's hard—almost impossible—to believe! Well, you certainly don't *look* your age!"

"Thanks, Larree! I *know* it is hard to believe. Nevertheless, it is true. We

have conquered age and disease and live in eternal youth, perfect health, and real happiness here for *hundreds of years!*”

“It’s certainly wonderful! In fact, it’s just about swept me off my feet!”

“He stepped forward, and, without thinking, attempted to take her hand in his to bid her good-bye, but she, luckily for him, quickly raised it into the air before him, as if commanding him to halt, and an impenetrable barrier cut him away from her! It looked as if there were nothing there, but it was rigid, the most tangible nothing he had ever before experienced! He could not move an inch.

“A wall of nothingness!

“Don’t touch me on your life!” she warned, ‘For if you did, I doubt if any power on earth could save you! Go, and God be with you! When you have learned all there is to learn from Abdul, return! I will wait for you!’

“So saying, she lowered her hand and the barrier disappeared like magic (which, no doubt, it was), as if it had never been! What it was and what caused it, he didn’t know, but he was certainly going to find out about it, as well as about a lot of other things when he saw Tharia again!

“Good-bye!” She then disappeared into the city, taking his heart with her.

“He called good-bye after her and sadly watched the departing figure disappear far into the city, then turned and took off for Cairo.

“A year from that time, he ran into me on the street and told me the above story, also that he was not permitted to tell what transpired at the house of Abdul (and couldn’t, if he were; some things can’t be told, but must be experienced); however, everyone is privileged to experience it for himself, if he so desires.

“I myself saw that ring gentlemen, and can vouch for it, and when he shook hands with me, I felt a distinct shock. He assured me it was not dangerous as his vibrations and tension weren’t high

enough yet to hurt anyone. He only did this to help convince me as I must confess even *I* acted a *little* as if I were ‘from Missouri’!

“I also saw his health was much better than when I saw him last.

“So, taking these things into consideration, I absolutely believe his story, perhaps an *extremely* fantastic one to you. You would, too, if you had been there. He also told me the address of Abdul, and I intend to straighten my affairs at once and go to him, after waiting a reasonable time for Drake to return as I’d prefer to see him first, if possible, as I might not be able to again for quite some time. You boys can come, too, if you wish. I can assure you that you won’t regret it!

“Drake told me the ring was not necessary—just to give his name—besides, he couldn’t part with it even for a moment! Nor could I find it in my heart to blame him. Lucky devil! I wish I were in his shoes!”

“Some fellows certainly *do* have all the luck, don’t they?” remarked Keltner.

“They certainly *have!*” exclaimed Trent, “Oh, well, perhaps we shall be just as lucky some day! Who can tell?” This prophecy, made in jest, was later fulfilled!

“Do you know,” remarked Fred, “I almost—no, I’ll amend that, I *do* believe it myself and I’m with you to the end—whatever the future may have in store!”

“Count me in, too!” exclaimed Dan, not to be left out of the running.

“Thanks, boys, for your confidence, you’re certainly welcome to come!

“Abdul had told Drake he’d probably have to return into the world to convert the people of at least *one* city—help evangelize the world—that would be his probation and he would have to stay in the world a certain length of time. Then, when it was ended, he would go to his reward in the City of Perfection, Thar, one of several, he learned from Abdul, his princess living in this particular one.

(Continued on page 311)

The Common People's Rights

BY LEILA ALMA DILTZ

SINCE ONLY a small percentage of the world's peoples are informed regarding the cosmic laws that govern humanity, or regarding real world conditions, especially governmental affairs, *something* had to occur, in the interest of evolution to rouse them to thinking seriously for themselves; and thereby cause them to decide to work themselves out of the mental bondage in which they have been held so long by overlords and those in authoritative rule along nearly all lines of life. This *something* that is awakening them is the world-wide economic depression that has finally resulted from the laws of life being disobeyed by humanity.

As a rule the masses have possessed but little knowledge of the law of cause and effect which is so inextricably connected with cosmic law and human life. So, they have not fully realized that *thought* and *behavior* bear any special relation to God's laws of life.

This almost universal human ignorance of the real laws of life is due mostly to the lack of proper early education and training, all down through the past generations. Consequently, the present abnormal situations in which the nations find themselves have resulted from man's slothful mental attitude, and deterioration, as the effect of a long drawn-out cause. This subtle cause should be removed and present world conditions should be remedied as soon as possible, so that people may come into their real human rights above that of mental serfdom. For normal world progress, as well as mental and spiritual progress, can be

made only by people who have the right to enjoy freedom of conscience and thought, together with normal physical activity for constructive results.

The masses, in general, do not realize the results that can be accomplished by the power of thought, whether they be good or evil thoughts. They do not know that evil thoughts backed by the selfish, evil intent of even a few people working together, and sent forth to a person or a community, or even sent broadcast over a nation to frustrate or thwart certain plans which the thought-senders oppose, may be most efficacious as a power against plans that would be beneficial and progressive if carried out.

However, with a knowledge of the law of cause and effect, together with a knowledge of the power of thought, such evil thought influences can be counteracted, when their presence is realized, by refusing to receive them, and by be-

coming more positive, assertive, and determined to carry through the constructive work as planned, regardless of the thought opposition. This phase of the law of cause and effect should be thoroughly understood by independent, clear-minded thinkers who are working for full mental freedom, in order to protect themselves from outside evil thought influences that become very active at certain times in world affairs.

Especially is this understanding necessary for self-protection when overlords, warlords, big-business concerns and their agents in officialdom, work their propaganda on the unthinking people in many ways to gain power for carrying out their

Perfect good-breeding is the result of nature and not of education; for it may be found in a cottage, and may be missed in a palace. 'Tis the genial regard for the feeling of others that springs from an absence of selfishness.

—Disraeli.

selfish schemes along various lines of business life, and even social life.

This propaganda, carried on by voice over the radio and from the rostrum, by printed matter, the screen, and suggestion, besides the emanation of thought force to special people, in trying to influence them to serve predatory interests, is all done at the expense of the common people, and those worked on.

Without a knowledge of the power of thought, the people thus worked on, are more or less helpless and confused. This plan of propaganda to guide the decision of the voters, is especially brought into play when governmental officials, whether federal, state, county, or municipal must be chosen to serve the people, according to the election vote counts. So it is at such times that voters suffer from their ignorance of the power of propaganda, as well as of governmental conditions. And they even realize their incompetency to wisely choose officials who would best serve the people's interests against the vested and political interests which are always overly active at such times.

Being unacquainted with the candidates or nominees, as a rule—except what information can be gleaned from the paid political press, and those who work to serve their own interests as well as the interests of the big-business con-

cerns backing them—the people become confused, and know not how to choose efficient, honest men for office. For, if the voters accept the advice of the political daily newspapers, each of which recommends its own favorite candidate or nominee for office, they may thus ignorantly work against their own interests, and elect those who would continue to grind them in the mills of oppression, instead of voting for officials who would work for the people's interests.

But now, since the people are becoming more awakened, and realize to some extent the political deception and corporative imposition forced on them, they are seeking some other kind of a "new deal" that they hope may lift them out of their serious troubles. This attitude is encouraging.

It is plainly to be seen that there is something radically wrong with our election-time educational and voting systems, which should be changed without delay. The voters should receive thorough, non-partisan instructions before each election. Otherwise, they are left helpless in the hands of the financial profiteers and politicians. And this state of mental over-rule will continue until the people arouse themselves to intelligently change the unjust system, and work for the interests of all the people. Then votes will mean something.

What Is Spirituality?

BY MAX HEINDEL

No one can recognize true spirituality in others until he has in a measure evolved it in his own self. It may therefore be well to try to settle definitely, What is Spirituality? to give a guide whereby we may find this great Christ attribute. In order to do this we must leave our preconceived ideas behind, or we shall certainly fail. The idea most commonly held is that spirituality manifests through prayer and meditation; but if we look at our Savior's life, we shall find that it was not an idle one. He was not a recluse, He did not go away and hide Himself from the world. He went among people, He ministered to their daily wants; He fed them when that was necessary; He healed them whenever He had the opportunity, and He also taught them. Thus He was in the very truest sense of the word A Servant of Humanity. . . . It is not the words we speak in moments of prayer that count, but it is the life that leads up to the prayer.

Forethought for the Living

By S. B. M.

ALL OF US have been told times without number what our duties are to those who have permanently left their bodies.

We have been especially urged to see that those bodies are left undisturbed, and their vicinities kept as quiet as possible until three and one-half days after death so that post-mortem retrospection may be as complete as possible, and the one passing given every help toward advancement in his evolution.

We have been urged to see that no embalming or cremation of the body be allowed until after that period, so that the Ego may not be forced to endure unnecessary pain.

Yet how many of us who are drawing near the time when we must leave our bodies have been urged to save those left behind us from the unnecessary work of clearing up our belongings after we are gone. How many of us have ever thought of trying to protect those we leave behind from the bitter heartaches and harrowing moments that our unmethodical and hoarding habits during life are bound to cause our loved ones when we are gone.

I have been called upon to clear up the debris left by two of our students, who, though well along in years, died without leaving one word as to what they wished done with any of their effects. Both were childless.

In the first case all property of her husband's had been listed in her name because she had insisted upon that. But she left no will, and her husband was forced to see her brothers and sisters given one-fourth of all his property by the courts. When but a few minutes work with a pen by her would have saved him months of unnecessary trouble, besides final loss of his belongings anyway.

The husband, who had been very fond of his wife, told me that his nervous condition would not allow his going through her possessions in search of a will, for everything of hers he touched recalled to him his loss so poignantly that it made him ill. And he asked me to help him by doing this work for him.

It took three days to go through her personal garments alone. From the styles of them she could not have discarded one of them in over twenty years. She left over one hundred pairs of stockings in all stages of dilapidation. Each one had to be examined for I found countless old purses with anywhere from a few pennies to several dollars hidden in the most unheard of places, and it was feared that by destroying those stockings much of value would be lost. These in addition to countless pairs of shoes, etc., certainly made life very hard for her husband and me for some time after her death.

The second case was a hoarder, but of another type. She also had left no will, but she had hoarded newspaper clippings and every interesting scrap of paper that had come into her possession in nearly forty years. Among the rest was every scrap of paper upon which her husband had ever written an affectionate word to her, or that carried his written name. These she had rolled into little rolls and tied with string. Each roll had to be untied and gone through so that no will or money would be destroyed.

She had left boxes of photographs so old that no members of her family could remember who the originals were. The husband tried to go through these things in search of a possible will, but age and a weak heart forced him to ask for my assistance. Again it took days and days to go through box after box of accumula-

tions which she herself should have destroyed, or else marked with instructions to destroy, as nothing of value to anyone else was in any of them.

Instead, they had been left to cause harrowing work and real physical suffering to her husband, which could so easily have been avoided.

From personal experience and the experiences along this line which I have heard rehearsed by others, it seems to me that kindness of heart on the part of those nearing the end of this life-journey should force upon each one the necessity of consideration for the feelings of those left behind. We ought not to compel others to do work that we should do ourselves if at all possible.

It is certainly a most unpleasant harvest to reap.

"A PRINCESS OF ATLANTIS"

(Continued from page 307)

That's why I said I want to wait until he comes before I go because I probably wouldn't see him again for some time otherwise. I'd also like you fellows to meet him."

"We certainly should like to!" they assured him.

"I will come back—perhaps with her!" he assured me. That was three weeks ago."

"And he hasn't returned?" asked Trent.

"No! I've never seen him from that day to this!"

For all sweet and pleasant passages in the great story of life men may well thank God; for leisure and ease and health and friendship may God make us truly and humbly grateful; but our chief song of thanksgiving must be always for our kinship with Him, with all that such divinity of greatness brings of peril, hardship, toil and sacrifice.

—HAMILTON MABIE

Criticism

HERE is a proneness among humanity today to indulge in excessive criticism. This condition is reflected in the press and also noticeable in the so-called "best sellers" of modern literature. Self-styled biographers have reaped a golden harvest by devoting their talents to calumniating some of the nation's greatest men. Old "scandals" are resurrected and clothed in modern garb. The "private life" of an eminent statesman is "revealed" and quickly seized and exploited by author and publisher, who are actuated very largely by the thought of gain.

It is seemingly easy to criticize, to find fault, to repeat hearsay, but do not these habits detract from the sum total of character? Are they attributes that one would care to have directly associated with his nature in the eyes of his fellows? Or rather do they prove a certain weakness and pettiness that have no place in the consciousness of a real man?—*The New Age*.

LOVE AND AQUARIAN AGE

(Continued from page 296)

so in such questions of right conduct, every man must decide for himself what seems the most unselfish and helpful course of action at any given time. If we choose unwisely, let us gladly take up the payment of any karmic debts thereby incurred, thanking Divine Wisdom and Love which permits a person to learn through mistakes and do better next time, the past blunders proving only stepping stones in the path leading onward and upward forever.

Pioneer spirits are needed to prepare the way for the coming Aquarian Age, and if we are to be among these pioneers, it is required that we try to live up to the best that we know, and at the same time ever seek new light with open minds, aspiring hopes, and an unquenchable love of the good, the true, and the beautiful.

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortune telling. As the tides are measured by the motion of sun and moon, so also are the eventualities of life measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent, the horoscope will aid you in detecting the evil latent in your child, and teach you how to apply the ounce of prevention. It will show you the good points also, that you may assist the soul entrusted to your care in becoming a better man or woman.

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

A Tentative Theory of an Octave to Jupiter

BY STAN. GAYLARD

IN THE *Message of the Stars*, page 51, Max Heindel writes of the seven planets, Mercury, Venus, Earth, Mars, Jupiter, Saturn, and Uranus. Neptune of course does not belong to our solar system, and he asks, "Is Neptune the highest vibration to which we shall yet respond?" He answers the question by saying that the Rosicrucians teach that there are two more planets in the solar system which will be known in the future and that these planets will have an influence in developing qualities of so transcendent a nature that we cannot now understand them.

In A. P. Sinnett's book, *The Growth of the Soul*, published in 1896, the author states that there are two planets beyond the orbit of Neptune, only one of which, he thought, would be discovered by modern astronomers. He was writing of Pluto which has only been discovered by astronomers in recent years.

The higher vibrations of Pluto deal with the occult schools and the higher initiations, and are beyond the reach of general humanity. As the human race progresses so will the vibrations of Pluto

bring to light more and more of the hidden wisdom of the mystery schools.

Somewhere in the universe there is still a planet to be accounted for and it is my intention in this article to show by theory that it exists and the effects that it has in astrology.

Let us construct a mental diagram: At the top we shall have the earth: the present home of the virgin spirits, our humanity. Next we shall have Neptune, and the lower octave, Mercury; Uranus, and the lower octave, Venus; Pluto, and the lower octave, Mars.

Neptune and Mercury are correlated to the Divine Spirit inasmuch as the Divine Spirit extracts the experiences of the dense body whereby it manifests as the Conscious Soul. Uranus and Venus are correlated to the Life Spirit inasmuch as the Life Spirit extracts the experiences of the vital body whereby it manifests as the Intellectual Soul. The Human Spirit extracts the experiences of the desire body whereby it manifests as the Emotional Soul. Mars is the planet of action and desire so that we could deduce that Pluto and Mars are correlated to the Human Spirit.

From the foregoing we can arrive at the conclusion that Neptune equals soul light, Uranus equals soul life, and Pluto equals soul power.

We have accounted for seven planets, Earth, Venus, Mercury, Mars, Uranus, Neptune, and Pluto. Now let us consider the others.

It is known that the Sun is the home planet of the Archangels who, as Race Gods, work upon humanity and are expert architects of Desire Matter; so the Sun would be correlated through the desire body to Pluto. The Moon is the home planet of the Angels, who work with the vital body, and so correlates to Uranus. The crystallizing power of Saturn is responsible for form, and through the dense body correlates to Neptune.

We have now accounted for all the planets with the exception of Jupiter. The only way we can correlate Jupiter with our mental diagram is that it rules the food we eat which is worked upon by the other powers of the body, consequently Jupiter has only a secondary say in the threefold development of man.

We have seen that the other planets work directly through the threefold bodies of man, the dense, vital, and desire bodies, so let us consider Jupiter.

We know that the mind is the link between matter and spirit through which the threefold spirit manipulates its threefold body. The mind of ordinary humanity has not yet been developed into a separate body and is simply a focussing point for the Ego. In time to come the mind will be developed into a body for the use of the spirit. The question is how?

To quote again from *The Message of the Stars*, page 274, in regard to Jupiter: "The divine spark within us is ever seeking an outlet and the greater the two qualities of love and intellect grow, the stronger the upward urge, but this cannot be fully satisfied either, if the Spirit seeks to raise itself to its divine source only through the love nature expressed by Venus and culminating in its higher

octave Uranus. The religious fervor then expresses itself as devotion of the most sublime nature, but there is still a lack. Feeling without knowledge is incomplete. Nor can the inner urge be satisfied if through the mercurial channel of intellect it attempts to raise itself to the spiritual perception of Neptune, the higher octave of Mercury, for though the intellect be sharp as a razor it is of no account when it is devoid of love. It therefore follows that *only by the weding of love and intellect can wisdom be born.*"

This wisdom is the very quality that the planetary spirit of Jupiter is seeking to infuse into mankind to aid them in their spiritual evolution that they may rise above the material plane and soar to higher spheres.

We could draw the conclusion, therefore, that in a person's chart the aspects to Jupiter would show the amount of soul growth that the Ego had made in previous lives, or, in other words, the size of the development of his mind body.

The keynotes of the higher vibrations of Jupiter are benevolence, idealism, law and religion—all pointing to loving, selfless service.

We are taught that when a sufficient number of humanity make the required progress along the pathway of evolution by means of the religion of the Son—Christ, to where their souls are developed enough to receive it, then the religion of the Father will be given to carry them further along the road of evolution.

By meditating upon what we already know of the coming religion of the Father we perceive that the higher vibrations of Jupiter are in perfect harmony with what could be conceived as a lower octave of the Father. We could arrive at the conclusion therefore that the unknown planet would be a higher octave of Jupiter and that it will be discovered by astronomers when there is sufficient of humanity ready to receive the teachings of the Father. We can, however, by

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Astrological Readings for Subscribers' Children

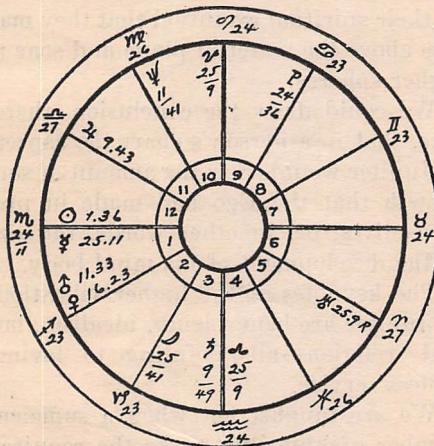
We delineate each month in this department the horoscope of one of our subscribers' children, age up to fifteen. The name is drawn by lot. Each FULL year's subscription, either a new one or a renewal entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.*

In applying be sure to give name, sex, birthplace, and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

RUDY A. L.

Born October 25, 1933, at 7:30 A. M.
Latitude 13 N., Longitude 60 W.



A horoscope which has many aspects indicates a life which is full of interesting experiences, and the horoscope which we have for our reading is one which will bring this boy many interesting lessons. Scorpio, a watery fixed sign is on the Ascendant, and both the Sun and Mercury are in Scorpio; the dynamic Mars ruler of the Ascendant is also in the first house in Sagittarius conjoined to Venus and sextile Jupiter and Saturn. This indicates to the reader a person who will be able to meet many trials and still retain his individuality. It will be possible for him to adjust himself to whatever changes come into his life, as the character will be versatile on account of the planets being scattered in nine of

the houses of the horoscope. This we usually find makes the native adjustable, one who fits into any situation with ease.

Mercury, the planet of reason, which has rule over the mentality, is in the first house in the martial sign Scorpio conjoined the Ascendant, sextile the Moon, trine Pluto, and square the Mid-heaven. This will give a very active mind. The boy will also be attracted to mystical subjects for the watery and mystical Scorpio is on the Ascendant with the Moon sextile both Ascendant and Mercury. As Mercury trines Pluto in the ninth house indicating religion and in the occult sign Cancer, this boy should be given every opportunity to become conversant with the deeper things of life. With the Sun and Mercury in Scorpio he will be interested in the science of healing, and with Neptune in Virgo, the natural sixth house sign which rules sickness, he may give attention to the sciences of natural healing, dietetics, etc.

As this boy has Mars and Venus conjoined in Sagittarius square Neptune in the common sign Virgo, and Pluto in Cancer opposition the Moon in Capricorn, we should advise that the parents teach him to eat carefully, and chew his food well. He must also learn to breathe deeply so that the air will strike the lungs fully, for with common sign afflictions there is a tendency to coughs and colds due largely to poor assimilation of the food in the small intestine (Virgo), and to sluggish digestion caused

by the afflicted Pluto in Cancer which rules the stomach. There are two very finely placed planets which will always be helpful. Jupiter is elevated in the house of friends (the eleventh) in the sign Libra which will at all times bring him useful and magnanimous friends, while Saturn, strong in its own sign Aquarius, is trine to Jupiter. This configuration, together with fixed signs on all four angles and the Sun in a fixed sign, will give the boy strength of will and should also insure success above the average.

OCTAVE TO JUPITER

(Continued from page 313)

our efforts, progress our own personal evolution by soul growth to the point where we can respond to the particularly high vibrations which the Father sends out.

It is significant that the teachings of Christ are to the effect of giving freely of all you have, which is the higher side of Jupiter. Christ also taught us to put our faith in the Father who would reward us, so why not interpret Him to mean the higher octave of Jupiter.

The general run of mankind are traveling the spiral road of evolution to the higher spheres, while aspirants to the higher life are endeavoring to travel along the short and narrow path of initiation. There are always spirals within spirals and as most students are endeavoring to travel along the pathway signified by Neptune or Uranus, it appears as if they are really traveling on a smaller spiral and are missing the direct route through Jupiter to the Father. Any students then, who wish to speed up their evolution, would do well to pause and consider Jupiter and his vibrations as a method of soul growth.

Carrying our theory still further we can find one of the zodiacal signs which could be ruled by the higher octave of Jupiter.

The planets rule signs as follows:

1. Sun rules Leo
2. Venus rules Taurus and Libra
3. Mercury rules Gemini and Virgo
4. Moon rules Cancer
5. Saturn rules Capricorn and Aquarius
6. Jupiter rules Sagittarius and Pisces
7. Mars rules Aries and Scorpio
8. Uranus rules Aquarius
9. Neptune rules Pisces

Pluto is now acknowledged to be ruler of Scorpio. You will notice that there are five planets which rule two signs and that three of the signs, Pisces, Aquarius, and Scorpio are ruled by Neptune, Uranus, and Pluto. This leaves two planets ruling two signs each. They are Venus ruling Taurus and Libra, and Mercury ruling Gemini and Virgo.

Venus is invariably spoken of as the Lady of Libra, and when we consider the earthy, mundane character of Taurus it is obviously not the highly spiritual sign we are searching for.

This leaves us Mercury ruling Gemini and Virgo. Gemini is so mercurial in nature as to leave no doubt as to its connection with Mercury, and it expresses in no uncertain terms the power of mind rather than that of spirit. The keynotes of Virgo, service and purity, express the identical notes to be expected of the higher octave of Jupiter.

Jupiter in Virgo well aspected gives a cautious, analytical, and practical nature with an almost unerring faculty for discriminating between the seeming and the real, for sifting truth from error and arriving at facts.

The logical conclusion of the foregoing is that an unknown planet, a higher octave of Jupiter, ruler of the sign Virgo, is somewhere in the solar system making his presence felt only to those who by living to the highest possible standards of Virgo have climbed up to where they can come into contact with the vibrations of his rays and that students of the occult who vibrate to Jupiter are not far from the vibrations of the Father.

Worth-While News



Cremate or Bury?

There seems to be much interest in the proper disposition to make of the physical body after its death. The question is often asked at theosophical lectures, the point most frequently raised being whether it is not necessary to wait three days after death before cremating or burying the body. A reader has written upon the subject, quoting from a book at some length and asking that I elaborate upon a brief note upon the subject that appeared in the November number of *ANCIENT WISDOM*. It was there stated that "there is certainly no occult reason why cremation or burial may not take place immediately after death occurs."

As opposed to this view my correspondent claims that at death this "panorama of the past life is being etched upon the desire body" and that the time required for this artistry is "from a few hours to three and one-half days"; that "when the man's vital body is strong a longer time will be given to this etching" than when it is weak, and that all the time this "etching" is going on the dense body is connected with the higher vehicles and that "any hurt to the dense body is felt in a measure by the spirit." Consequently, it is argued, both embalming and cremation should be avoided for three and a half days, "for when the panorama has been fully etched into the desire body, then the silver cord is broken."

Careful students of the occult will see various difficulties with the ideas quoted. If it takes from "a few hours" to several days for the "vital body" to "etch" its picture story on the desire body, what happens when a soldier is instantly killed in battle and goes on fighting in his astral body without suspecting that death has occurred? What happens when a powder mill blows up and a man's body is torn into such small fragments that the shreds of his body are scattered over an acre? The etheric double, which Mr. Heindel calls the "vital body," is physical matter and goes with the physical body, whether to the grave or the fragments scattered over the field. What happens in cases of immediate cremation, as in India where they know a thousand times more than in the Occident about all the problems of occultism? All students are familiar with the fact that in cremation, the body is reduced to ashes in a fraction of an hour and that the etheric double is at the same time completely dissipated. If it requires from a few hours to three and a half days for the etheric double to complete its job of

tattooing its story on the astral body, it would hardly have started when it ceased to exist.

My correspondent quotes Mr. Heindel as follows: "But where cremation is performed the vital body disintegrates at once, and as that is the storehouse of the pictures of the past life, which, being etched upon the desire body to form the basis of the life in purgatory and the first heaven, this would be a great calamity where cremation is performed before three and one-half days are past."

If the "vital body" (etheric double) is "the basis of life in purgatory" what happens when that basis is destroyed in immediate cremation or death in a flaming airplane or in a film depot that is in ashes in a few minutes? Under such circumstances is the murderer lucky enough to escape purgatory and does the saintly man miss the "first heaven"? It seems that it must be so if the "basis" was destroyed before it got a chance to go into action.

The whole matter as presented in the quotations sent by my correspondent is simply nonsense. The assumed facts are not facts at all, but they have evidently given many people considerable anxiety. The Occidental idea of delaying burial three days is said to have had its origin in the Christ story and its significant three days; also in the three day period of initiation. That may or may not be true, but next to seven, three is perhaps the number most conspicuously in use from the trinity downward.—*Ancient Wisdom Magazine*, Los Angeles, Calif.

The above writer has quoted much of Max Heindel's writings so we will endeavor in this limited space to touch only on those points which are questioned by the writer. The vital body which he speaks of as the etheric double, is made up of four ethers; the reflecting and light ethers are concerned with the spiritual part of man and remain with the desire body after death to build the soul body, but we are most concerned in this article with the two lower ethers which are physical matter and disintegrate with the physical body. It is this material part of the vital body which transfers the panorama of experiences which the spirit has

gathered during the life just closing and which is etched on the seed atom in the left ventricle of the heart. When the life has been a full one and the spirit has had many interesting lessons, and when conditions are peaceful and harmonious during the three and one half days after death, then the record made upon the desire body is clear and distinct. This gives the spirit an opportunity to purge itself in purgatory of all undesirable qualities and, separating the good from the bad, the good is then taken with the spirit into the first heaven to enjoy.

But where there have been disturbances such as we find in war, or on account of embalming, or outbursts of grief, then the etching of the life record is either very faint or entirely missing. This then robs the spirit of the opportunity to purge itself of its evil deeds in purgatory and to attain to the enjoyment of the good in the desire world. But if that imprint is not clearly etched on the desire body it will have a dangerous effect upon the next life in that the spirit upon its return will be lacking in conscience; it will not feel the remorse for evil acts that it would feel if the panorama had been clearly etched. We find many of these conscienceless beings roaming about the world today who neither feel remorse nor do they hesitate in committing crimes. Infant mortality and crime are greatly increased after each war on account of the noise and the terrible manner in which the soldiers are thrust out of their bodies.

The spirit feels all injury to its physical body as long as the silver cord is not broken, and this cord is intact until the vital body has finished the transfer of this panorama, then the spirit can no longer feel the mutilation of the physical vehicle and the real death takes place. This separation may be noted when watching the state of the physical body after death; the moment that this etching has been finished the body will change, the face and the flesh of the body will undergo a decided collapse.

We do not agree with the writer that India and its occultists are wiser and have more knowledge than the western and more advanced race. Spiritually as well as physically the western peoples are far superior and more advanced.

Boy Wonder Given Tests

Doctors Baffled by Odd Vision.

BY ALMA WHITAKER

Pat Marquis, a thoroughly normal boy 12 years of age, has what doctors for the present term supernormal sight and, moreover, while heavily blindfolded, seems to have remarkable psychic powers.

For this reason 150 doctors met at the Hollywood Hospital, where the youngster gave them an extraordinary demonstration. Dr. Cecil Reynolds, F.R.C.S., presented the boy to the assembled physicians and Dr. William Daniel presided.

Three eye specialists—Dr. A. G. Hoyde, Dr. Henry S. Nesburn and Dr. Lloyd Burrows—superintended the blindfolding. Dark goggles encased in adhesive tape were placed over his eyes and three layers of adhesive tape were added, clear down to the boy's lips. On top of this was a thick bandage.

Goes into Trance.

The boy went into a mild form of trance. He then duplicated gestures made by the various doctors, who would put up three, two or all five fingers, fold their arms, hold their hands above their heads and so on.

Asked questions, he either replied verbally or wrote answers. Dr. Ameen Fareed, a Persian physician, received his reply written in Persian, although the boy has no knowledge of that language.

Because of the demonstrations of eye-covered sight young Pat has given before small private groups, Hamlin Garland, whose latest book is "Forty Years of Psychic Research" has had more than forty seances with the boy.

Put Through Tests.

He can walk anywhere without stumbling in strange places. He outlines portraits with a pencil exactly and, on one occasion, drew a remarkably good portrait of his own mother while blindfolded.

The doctors put the boy to every test imaginable. With an ouija board, which was twisted around and placed in odd positions, he unfailingly indicated every letter and number upon it correctly.

Thus blindfolded, he deciphered the most minute lettering on a small gold watch fob belonging to Robin Watson, Canadian author. He could accurately describe any-

thing suggested. He can fetch a given book from a remote shelf and open it at a page indicated.

Ancient Persian.

While in the trance he is supposed to be an ancient Persian, Napeji, and in this guise gives certain predictions, which have proved uncannily accurate.

Pat is the son of Mrs. Vivian Marquis and a pupil at the John Burroughs Junior High School. At present the doctors prefer to designate his unusual powers as "supernormal sight and cognition," while reserving judgment on his psychic ability.

Doctor Stumped.

Dr. Reynolds said the boy, in a trance, told him that consciousness is seated in the mid-brain, between the colliculi, and that he usually employs the left optic thalamus in his demonstrations of sightless vision.

Napeji, the doctor said, also told him that he was a Persian who emigrated to the Himalayas in the year 1080.

"How he could know anatomy and modern medical terms is beyond me," said Dr. Reynolds. "Certainly the boy knows nothing of them."—*Los Angeles Times*, May 3, 1936.

In our Rosicrucian Teachings we are told that evolution has now reached the point where it is no longer possible for science and religion to continue to work along separated lines. In ancient times the doctor was also the spiritual adviser; he not only healed the body but also understood the ills of the soul. One man was formerly both King and Priest. But abuses of the office and the selfishness of man created a division which is unnatural, and the time is coming when these offices will again be filled by one man. The doctor will become a healer of the soul as well as the body. The scientist will become convinced that God *IS*; therefore the materially-minded scientist will gradually disappear in this wonderful age which we are nearing, in which the mind will be wakened and cause man to seek a solution for the mysteries underlying great scientific wonders.

These powers which have been brought to the attention of the doctors will set them searching for answers to the questions, Why has this boy been blessed with this strange second sight? Where does it come from, and why is he different from the average boy?

The Rosicrucian Teachings tell us that

each and every one has a *sixth sense* latent and that through pure living and service this sense may become active and men may perform these same phenomena; they also claim that during this new age into which we are soon to enter that many will develop this sense of CLEAR SEEING. Children have this sense until they reach a certain age and become immersed in self. They are able to commune with nature spirits, which grown-ups do not see. As man becomes more keenly and actively interested in spiritual things he will awaken the lost functions of those two little understood glands within the brain which have atrophied by ages of selfish living. Meat, liquor, tobacco, and abuses of sex have caused the two spiritual glands, the pineal gland and the pituitary body, to deteriorate. The pure and innocent child is born with them active, and this young boy has by his living in former lives been able to retain this clear seeing or clairvoyant faculty; but, how long will he retain this power if the parents encourage him to use it selfishly, risking it by meddling with ouija boards and fortune telling as is too often the case with clairvoyants.

To be able to speak a language which was his in his former embodiment is natural; to see back into lives lived in the past is a very common thing among advanced occultists; and to be able to read in the memory of nature is a faculty which the advanced humanity of the new age will develop. The higher beings who are assisting man in his development exact a price for their help, that of ascetic and selfless living. The fleshpots and selfish pleasures will be the price which man will be required to give in exchange for spiritual faculties. Through this depression many have already learned to live the simple and helpful life which will lead them to the doorway of higher teachings. And we may expect that many such phenomenal children will make their appearance. "God works in mysterious ways, His wonders to perform." (See Max Heindel's Lecture

No. 3, *Spiritual Sight and the Spiritual Worlds*; also Lecture No. 11, *Spiritual Sight and Insight*, which tells how to develop this sight. These lectures belong to the series called Rosicrucian Christianity Lectures.)

Heart Ills Deadly

STOCKTON, Dec. 7. (A.P.)—Heart diseases caused 33 per cent of all deaths in San Joaquin County, Dr. John J. Sippy of the San Joaquin Health District reported today.—*Los Angeles Times*.

Roughly estimating, the medical association claims that in the past year there were close to 350,000 deaths directly or indirectly due to heart trouble. *Materia medica* is baffled in its search for the cause of this terrific increase in the past few years.

In the middle third of Atlantis man lived in a dense watery fog, but when the atmosphere began to clear on the highlands, man had to develop lungs so that he could breathe in this clear atmosphere. Those who were backward and failed to keep up with evolution were left behind and were drowned in the great flood. The physical body of man must ever keep pace with the evolution of the changing times, and at each great world change, or great evolutionary period, the human body must make changes to suit the changes in the atmosphere of the earth, for the earth is evolving as well as man, and it is an ever upward movement.

Max Heindel tells us in *The Web of Destiny*, page 71, "Much of the eye trouble now prevalent among people is due to the fact that *our eyes are changing*; they are, in fact, becoming responsive to a higher octave of vision than before, because the ether surrounding the earth is becoming more dense and the air is growing more rare." The heart is developing into a voluntary muscle; the cross stripes will eventually develop so that the heart will come under control of the will. When this stage of development is reached the spirit of man will be

able to control the circulation of blood; this is the work which the human spirit must accomplish during the coming Aquarian Age. To accomplish this he must give up his sensual living, excessive worries, and overeating, for all things which hold the ego earth-bound are hindering this development. Drink, tobacco, opiates, and all things which are against the higher life are a retardation to this newer development which is fast taking place. These old ties to fast living are causing the excessive cases of heart disease.

Humanity, as in the Atlantean period, must again meet the etheric changes and adjust itself physically, else it must again pay the penalty. The real man is a spiritual being, and his body must ever adjust itself so that the spirit may have freedom and keep up with the evolutionary trend of the earth and man.

Aquarius is an airy sign, and man, who, during the watery age of Pisces, has learned to work with steam and the watery elements, must also now adjust his physical organs so as to be able to overcome the currents and the changing pressure of the air. The greatest strain will be on the heart, hence we may expect that great changes will take place in the physical construction of both the heart and the eyes.

No matter what or where our lot may be,
Each heart mysterious even to itself,
Must live its inner life in solitude.
There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are
beloved,

To every one of us from time to time
There comes a sense of utter loneliness.
Our dearest friend is 'stranger' to our
joy,

And cannot realize our bitterness.
'There is not one who really understands,
Not one to enter into all I feel.'
Such is the cry of each of us in turn.
We wander in a solitary way.

—Author Unknown.

Question Department



Justice for Children

Question:

What is the Rosicrucian opinion relative to the infliction of corporal punishment upon children? Some children are so incorrigible that there seems no other way to make them behave.

Answer:

If a large, healthy man were to attack a small, weak individual and beat him because the weaker one had committed what he considered a wrong deed, the majority of mankind would become incensed at once, and many would be ready to defend the weaker one even if he were at fault.

But the defenseless little child is not so favored in the majority of cases. Many parents are continually slapping, striking, shaking, and whipping their children, often on the slightest provocation. Ofttimes children are struck on the face, across the eyes, or on the ears by angry parents who have little or no control over their emotions, with the result that the child is maimed for life. Would these irresponsible parents attack these same children were they of equal size and strength?

Any individual who needs to resort to body bruising in order to control a child demonstrates thereby his inability to govern the children placed in his charge.

Children need guidance and direction; and there are times when discipline is necessary; but it can always be administered by withdrawing special privileges or even personal freedom.

The will of a child should never be broken. It is the spirit's *power to do*, and when this force is weakened or inhibited the future usefulness of the child may be destroyed, and a spineless weak-

ling or a scheming, evil individual may be the result. The will should be cultivated and directed along right lines.

During the first seven years approximately of a child's life it should be directed by example coupled with wise authority. The young child is ever ready to imitate and in most cases willing to obey. As it approaches the fourteenth year its desire nature comes into action, but the mind is as yet incapable of controlling the strong emotions which sweep over it. This is the time when parental authority should give place to the wisest kind of advice, and the parents should practice the utmost tolerance.

It is disgraceful to inflict corporal punishment upon a child at any time, a throw back to the old Jehovistic rule through fear, but it is a real crime to inflict it on an adolescent youth; for at that time it is particularly dangerous as it is likely to increase the passionnal nature to such an extent that it will take control of the body before the mind is born and is able to assist the spirit in guiding and directing the actions of the individual. Such a one may very easily come so completely under the dominance of his passions that it will take years of the most strenuous effort to gain control of them and guide and direct them along constructive lines of activity; and there are cases where such control has never been acquired and depraved lives are the result. Truly in more senses than one, we are our brother's keeper.

WHEN THE SUICIDE'S PURGATORIAL EXPERIENCE BEGINS

Question:

I understand that the suicide is earth-bound until the time he or she would naturally pass out at death. If this is

true when does the purgatorial experience of the suicide begin?

Answer:

The suicide remains earthbound after death for as many years as he should have lived in his physical body. At the expiration of that time the archetype of the physical body collapses in a manner similar to the way it does when death comes naturally. The pain incident to suicide which the person has been suffering then ceases and he begins his period of purgation just the same as do those who die a natural death.

According to the foregoing you will note that the suicide's purgatorial experience does not begin until after all activity ceases in the archetype.

RESUME OF SCHEME OF EVOLUTION

Question:

Will you please give me a brief resumé of the scheme of evolution according to the Rosicrucian Teaching: something which I can glance at often quickly when I want to refresh my memory in a hurry?

Answer:

The following resumé written for Max Heindel by one of his students we believe is exactly what you are looking for.

Saturn Period. Divine spirit of man awakened and germ of dense body given. Dense body further worked upon. Lords of Flame, who were great creative Hierarchies belonging to a past evolution of God were the principal celestial beings who assisted embryonic humanity to develop during that period.

Sun Period. Life spirit awakened and germ of vital body given. Dense body further worked upon. Lords of Flame and Cherubim were the Hierarchies who gave assistance during this period.

Moon Period. Human spirit awakened and germ of desire body given. Dense and vital bodies further worked upon. Cherubim, Lords of Individuality, Seraphim, and Lords of Flame rendered assistance here.

Earth Period. Germ of mind given, vital and desire bodies further worked

upon, dense body perfected and conscious soul extracted from it. Lords of Form, angels, archangels, and Lords of Mind have rendered and will continue to give assistance here until humanity acquires self-consciousness. After that time each individual must work out his own salvation with the aid given by the different religions, namely, the religion of Jehovah or the Law, the religion of Christ or Love, and the religion of the Father or the unity of one with all in God.

Jupiter Period. Desire body and mind further worked upon, vital body perfected and intellectual soul extracted from it. Human spirit absorbed by the divine spirit.

Venus Period. Mind further worked upon, desire body perfected, and emotional soul extracted from it. Intellectual soul absorbed by the life spirit; life spirit absorbed by divine spirit.

Vulcan Period. The mind will be perfected, the human spirit now incorporated within the divine spirit will absorb the emotional soul, and finally, the divine spirit will absorb the perfected mind. All that the spirit has developed is ultimately stored up in the divine spirit where it remains until another great day of manifestation.

A CRITICAL PERIOD COMING

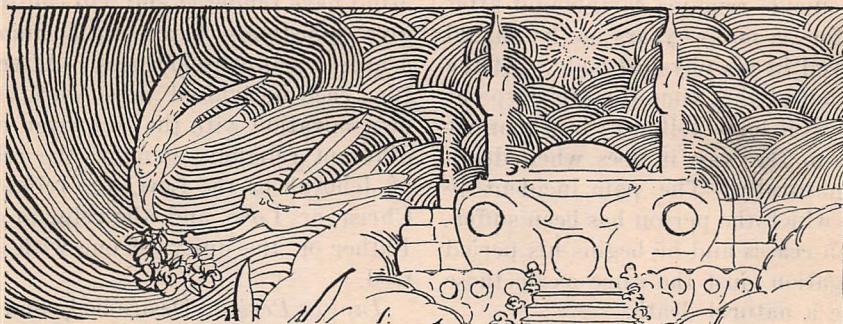
Question:

Is a critical period coming when that part of our life wave which has been lagging behind will be dropped out of the present scheme of evolution? If so, when?

Answer:

Max Heindel states in the *Cosmo-Conception* that this critical point will come in the next or fifth revolution of the Earth Period. He further says that those who cannot pass that point will be held over until some future evolution reaches a stage when they can drop in and proceed with their development in a new human period.

Children's Department



The Seer

BY JULIA BROWN CALVERT

Grown folk make me unhappy who think Fairies but in book,
Why, they could see them manywheres if only they would look.

Right from my open window when the moonlight's on the lawn,
Or underneath the rose tree, should you come awake at dawn.

But, Uncle Tom says I allow my fancy to run wild,
And once he said to Mother-Dear that she should *curb* her child.

But Mother-Dear and Gamayam, they look me through and through,
And gazing deep into my eyes, know what I say is true.

One time when I was very ill—not even Nursie near—
The little Elves they filled my room to offer me good cheer.

And some had noses very long, or p'raps a leg or arm—
That didn't bother them at all nor do them any harm.

They gamboled and they curveted, with grins from ear to ear,
Or perched about and smiled at me—I'd really naught to fear.

And when my Mother-Dear came in to give to me my drops,
The Elfins scampered up the flue and o'er the window top.

But Mother didn't start or scream (seemed like she didn't see),
But gently bending o'er me said, "He's feverish as can be!"

One time when I lay on the grass and gazed up in the sky,
I saw a band of angels bright go floating—floating by.

Siskin said it was the clouds that just take any shape,
One time a castle and a king—a lady with a cape.

Now Siskin is a stupid child, she just pretends to *see*,
Though she plays nicely many games, and 'magines things like me.

And once a very lovely child stood close beside my bed,
I asked her, had she come to play, and then she vanished.

And when I told my Mother-Dear, and Gamayam the same,
The eyes of both grew misty and I *thought* they spoke her name.

One time when Grandpa turned a stone, down by the cowslip lea,
A Gnome rushed out quite hurriedly, which Grandpa didn't see.

Looking for snails and insects, and for fishing-worms,—I guess;
He never saw the little Gnome he'd caused so much distress.

But when he picked the stone up and placed it in his pack,
I wept and wailed, and cried, and howled until he put it back.

He said it was a spec'men, he was most glad he'd found.
I said he'd wrecked the Gnome's house, that lives beneath the ground.

Then, Grandpa grump'ly put it back within its earthen cup,
He said it was surprising how young folk brought old ones up.

But sometimes when I tell these things as truthfully as I can,
My Uncle Tom will laugh and say, "Just spin it out, Old Man."

Perhaps when I am old as they, I'll only know and see,
Ants, bees and birds, and Latin names of different kind of tree.

But being but a little child, it's easy still to look,
And see, and know that Fairy Things don't live just in a book.



The Knight of the Daffodils

BY VIOLET EVANS

Illustration by Paul Niles

IT WAS A lovely day in early spring. The green buds were just bursting into leaf, soft breezes blew, and the spring flowers tossed their bright little heads as though full of the joy of life!

The little flower fairies were waking from their long winter sleep to make their flower homes bright and beautiful.

A lovely fairy, dressed in pale gold, with a daffodil in her bright hair, flew out from a clump of daffodils that grew on a mossy bank and danced among the flowers, tossing her golden head with joy.

Her name was Dewdrop.

That night the Queen of the Fairies gave a ball to start the season. All the sunbeam and moonbeam fairies, the fairies of the daffodils and many other fairies and gnomes and pixies went to this ball.

Of course, Dewdrop was there.

She danced a great deal with a young knight of the daffodils named Sir Alga. This Sir Alga looked very handsome in his suit of gold-colored satin, with wings of pale gold, traced with brown, and he was said to be as brave as he was handsome.

Sir Alga and Dewdrop loved each other, and that night, after the ball, the knight went to Dewdrop's father and requested her hand in marriage.

Dewdrop's father was the Wise Man of the daffodil fairies and he said, "You shall marry my daughter, my good knight, if you will do three deeds which I will tell you of."

"Anything I can do to win Dewdrop will be done

to the best of my ability, if you will please give me your orders, Sir Azim!"

So Sir Azim began. "In Bluebell Cottage," he said, "near the Pine Woods, there lives a woman who is very kind and gentle and does all she can to help people in need. She has very little money, but Bluebell Cottage is her own property, and she always has with her a few homeless orphans and delicate children whose mothers cannot afford to send them to the country to get well. The pure country air and the good milk and eggs she gives them soon makes them well again. The orphans she keeps with her until they are old enough to work, when some of them help her in the garden and others learn whatever work they are fitted for.

"All went well until one day a witch who was very evil came to live near Bluebell Cottage. She became very jealous of this woman who was so happy that her face was beautiful to look at, and whom

people called 'the good fairy.' But alas! when the witch became jealous she used all the power she possessed to send bad thoughts toward her.

"After a time the woman became depressed and things did not go well with her. It was very difficult to find food for all the children and this made her very sad, so that she worried all through the long nights, and now she is beginning to lose her health. I, and many other fairies, have tried to banish the dark clouds around her and to give her hope, but



"Dewdrop"

we have all failed. May you succeed, Sir Alga! Go! Disperse the dark clouds that surround the cottage and give to the good fairy the gift of hope. The other two deeds you may choose for yourself."

So Sir Alga said good-bye to Sir Azim and Dewdrop and flew off to Bluebell Cottage.

The knight found the 'good fairy' sitting by the fire, looking very unhappy. Seated round her were the children she loved and cared for, all looking ready to cry because their 'good fairy' was so troubled.

Sir Alga stepped up to the woman and said, "I have come from Fairyland to bring you the priceless gift of hope. From now on the dark clouds that have surrounded you will disperse, and you will be happy again."

With that the knight disappeared, but he had truly left hope with the woman, for she smiled and told the children a beautiful story. Then Sir Alga worked very hard to clear the darkness that surrounded the cottage, and when he left he knew all would go well with the 'good fairy' and that she would soon be happy and prosperous again.

Having succeeded in his mission, Sir Alga flew on in quest of more work. Very soon he came to another cottage, and as he went round the garden he came across what was evidently a child's plot of ground, but all the daffodils and primroses were drooping and every one was smothered in weeds.

"What can be the matter here, that this little plot is so neglected?" wondered Sir Alga. He went in search of someone who could tell him to whom the plot belonged, and before very long he met a fairy who told him that the garden was owned by a little girl named Ruby. Ruby, it seemed, had watered and taken great care of the little plot, and it had always looked very bright and pretty. But this year, just as the flowers were beginning to bloom, along came Jack

Frost and nipped off such a lot of them that Ruby was so terribly discouraged that she took no further interest in it.

Sir Alga thanked the fairy and then went in search of the flower fairies.

Very soon he had collected quite a crowd of fairies whom he led to Ruby's plot. He gave each fairy a brush of thistledown, and some paint, and they set to work and had soon painted all the little flower faces so that they looked bright and beautiful.

Sir Alga thanked the fairies and asked if some of them would make their homes in Ruby's garden and they promised to do so.

When Ruby woke the next morning and looked out of the window she was surprised to see how bright and pretty her neglected flowers looked. She ran downstairs and into the garden where a still greater surprise awaited her. Peeping over the flowers were dainty fairies who told her that they were going to live in her little garden if she was willing, and they were going to help to keep it beautiful.

Ruby was so delighted that she began at once to weed the garden, and ever after she took great care of it and made it a very beautiful little plot.

Sir Alga traveled on to find his third good deed, and after a time he came across a middle-aged lady who was greatly troubled about her son. He had gone exploring in a far country and she had not heard anything of him for the last three years, and feared he was dead.

Now Sir Alga, in his travels, had seen the lady's son in the wilds of Africa. The young man had met with an accident from which he had recovered, except that his memory was quite gone.

So Sir Alga went to Africa and one night, when the young man had gone to sleep, he gave him a dream of his mother and home. When the young man woke he remembered everything quite clearly, and so he wrote to his mother at once and

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Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible, to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

Health, Diet and Behavior

BY E. HUMBOLDT

IN TWO PARTS—PART ONE.

HEALTH, ease, is the normal state of any human being living in harmony with the dictates of natural law. Natural law, cosmic law, is the Fiat of Divine Mind, the plan of cosmic evolution laid down by God on the dawn of this Day of Manifestation. Like its Creator, Law is omnipotent; it is also eternal within the limitations of the Day of Manifestation; eternal, insofar as we are concerned.

On the one hand the Law urges all creatures to learn, to acquire experience, to evolve with the whole; allowing perfect freedom in the work. On the other hand, Law holds every creature absolutely responsible for his acts, regardless of either ignorance or knowledge. It neither rewards nor punishes; but, through retribution, it tends to bring back to the path those who have strayed from it.

In that way, it manifests as absolute justice which is synonymous with perfect love; and God is Love. As such it manifests on all planes, maintaining equilibrium—peace and harmony. It could not be otherwise: without it chaos would reign supreme.

It is through justice and equilibrium that the Law brings back to man exactly what he has sent forth:

“No man cometh unto the Father, but by me.”

The Law is that “whatsoever a man soweth, that shall be also reap.”

And, sad to say, it is also the only way by which man can be made to learn until, through suffering, he becomes able to learn by observing the workings of the Law outside himself. This, however, never happens before the individual has acquired a very considerable amount of self-control. Until such time man is controlled mainly by his ignorant and untrained objective mind; since the latter is actuated mostly by passion and the desire for sensation, the results often leave much to be desired.

Confining ourselves to man’s activities in the physical world, we may safely compare the physical body to a well built machine, nicely and sensitively adjusted, and capable of response to an extremely wide range of stimuli.

Now, a good mechanic in charge of a fine piece of machinery that is expected to do some specific kind of work will see that his equipment is in first class shape, properly lubricated, running smoothly,

and supplied with the right power. He will also guide and control it intelligently and see that it does not become loaded beyond the limits of safety.

How do we care for our bodies, and how do we use them?

Rather badly, on the average!

The power supply, the food, is often the worst to be had from the point of view of health and efficiency.

The care and control, the products of our mind, are our own thoughts; they are as often as not foolish and pointless or even wretched.

As for the safety limits, a mere glimpse of the hectic performance of the people around us will furnish all the answer necessary. And then, regardless of what intentions may have been; regardless of wisdom or ignorance, results will follow the cause and the reaction will surely be equal to the action: equilibrium is always established. Divine Justice sees to that.

Whether the results become immediately apparent, or whether their manifestation follows only after a certain lapse of time depends upon a good many conditions; a clean, strong and healthy body may stand improper food or improper feeding for some time without breaking down. The same is true of overloading, whether it consists of overworking, or wasting of the bodily energy in useless or foolish activities. But, even though there may not be any evidence of a breakdown, every useless strain will undermine some part of the body and leave some weak point toward which the breaking will ultimately be directed.

Bad control, however, just as in the case of a machine, will wreck the body far quicker than physical abuses. By bad control, I mean all those thoughts which are of themselves vicious: such as anger, hate, the desire for revenge, the wilful desire to hurt and cause suffering; and also those that are merely silly and

a direct result of ignorance, such as fear, anxiety, self debasement, and the like.

In some cases results follow immediately. We have all seen the effects of abject fear or of intense hate or anger; how it almost instantly paralyzes the nervous system and shuts out the influx of the life force. Fear is far worse than any of the other emotions, if only because of its ubiquity and of its dominating power.

The motive power of the cosmos, which is also its Law, is Love: Love omnipotent, omnipresent and everlasting. It manifests as hope, faith, and charity; for all and towards all. And because fear, hate, anger, and most other emotions which at the present time keep humanity in a constant turmoil, are directly opposed to the Law, their results or consequences are bound to be far from pleasant.

Part of the retribution comes in the form of losses, misfortunes, calamities of various kinds; but by far the greater part of it reaches the physical body, disturbs its life adjustment, and manifests as sickness. The nature, form, and intensity of the sickness or disease depends naturally on the previous state of that body and it is not unreasonable to expect the weakest point to be attacked first.

Thus, it will readily be seen that the mental and the purely physical causes of disease are well-nigh inseparable. Consequently, in the treatment of sickness, whether it be self-healing or the healing of others, it is always wise to inquire first into all the probable mental causes: a thing which is not always easily done by one who does not possess the ability to see on the higher planes. The reason for that state of affairs is very simple: it often happens that the behavior or mental state directly responsible for the state of sickness has passed away; even the thoughts may be completely forgotten when the reaction takes place. But retribution, the



re-establishing of the disturbed equilibrium goes on just the same.

Every thought, every desire and wish is an attempt to create; an attempt which is bound to materialize sooner or later if the thought or desire is sustained long enough. The thought form produced may be only a fleeting creation or it may have enough strength to acquire a life all its own, to become an elemental, as such things are called. In any case, it is something separate and quasi-individual. If the creation is good, it will be helpful to its creator; if it is evil; it will surely be dangerous to its creator.

No one can escape the consequences of his thoughts, good or evil.

Thus, we see that mental behavior, mental "diet," as we might call it, is one of the most important factors in producing and maintaining health, or in destroying it!

We should, however, make a distinction between our thoughts—thoughts which originate in our own mind, of our own making—and stray thoughts which originate somewhere else. These latter may have been sent to us intentionally, or they may simply be idle thoughts floating around and waiting for reception from someone who is in the right mood.

As a rule, stray thoughts are simply mental trash; and they should have no place in the mind of any orderly, even half-developed human being. Inasmuch as we are responsible for the new life imparted to the stray thoughts we receive, and also for their effects and results in exactly the same manner as though they were our own creations, we should exercise due care and examine them before permitting their entrance into our minds.

The cause of disease can never be established by seeking in the physical world alone. Even when looking in the higher planes of living, causes are often mixed and intertwined to such an extent that it is nearly impossible to locate them in their entirety and separate the mental from the purely physical. For the sake of arriving at a better and deeper understanding, we must first study health and the way the body is built. For, after all, health is the most natural endowment from all the forces and elements of the Universe.

The physical body is made of a large number of single individual lives which we call atoms. These atoms group together to form molecules which, in their turn, combine to form more complex entities called cells. The cells again unite to form the various organs, tissue, nerves, muscles; and the final combination of these various organs forms the physical body.

Each atom has its individual life and its own rate of vibration which makes it what it is. That life is preserved under all conditions, even when the complex groupings are disintegrated. Each group, from the molecule to the most complex organ, possesses also a dominant mass vibration which is the keynote of that particular grouping; and the whole body is held together by its own life, by its own dominant mass vibration. That particular mass vibration is precisely that of the objective mind which ensouls it. Consequently, both are always affected as one by any outside influence.

Leaving aside accident or traumatic cases, disruption or misplacement of bones or other parts of the body, we can say that when the tone of the objective

*I hold these truths to be self-evident:
That man was made to be healthy;
That health is attainable only through right living;
That right living is the child of discipline;
That self-indulgence is the mother of discord, distress and disease;
That he who possesses dependable health is spontaneously happy;
That a truly happy man acquires a universal sympathy for everything, and a certain amount of knowledge about everything that is known.*

—LEON PATRICK, M.D.

mind is the controlling tone of *all* the organs of the body, that body is in a normal or healthy condition. And, whenever for any cause whatever, any organ or part of the body assumes a lower rate of vibration than that of the controlling one there is a disturbance which we call disease.

We come now to a very important point. Let us remember that every organ or group of cells has two different functions. First, it functions as a group, being endowed with a life or mass vibration of its own which is the group's magnetic force and which holds together its various molecule and cell units. Then, again, it functions as a part of the physical body and becomes attuned to that

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Patients' Letters

California, Feb. 1, 1936.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

Rejoice with me and give thanks. They removed the cast from my leg on Thursday, after having taken X-rays of it on Wednesday. All the doctors, including the X-ray expert here, said they never heard of such a perfect healing. They said they fully expected me to be three months in the cast and then come out lame.

I want to tell you how grateful I am for all the prayers. I have felt the presence of the Invisible Helpers and only hope I may one day be found worthy to help too.

My doctor is a student of Rosicrucianism and said it was prayers alone that brought about such a perfect healing.

There never has been known (to these doctors) to be such a healing where the knee was broken in two places into the knee joint.

Please continue prayers and give thanks with me.

Gratefully yours in fellowship,
—M. D. B.

Pennsylvania, March 6, 1936.

Rosicrucian Fellowship,
Oceanside, Calif.

My dear devoted Friends:

Your most welcome letter was received this morning. I can't tell you how grateful I am for your thoughtfulness in remembering me. My second oldest boy was very sick last week, he couldn't use his legs, was helpless to move. Doctor didn't know himself what was wrong with him. I cried out to

your Elder Brothers for help to come to me; I hadn't had sleep for five nights with him, and they came, thank God, in answer to my plea, for my son said, "Mother, there is a hand going down my back." I said, "How do you know for sure you feel a hand?" He said, "I feel the five fingers pressing in my back going down my spine." He said, "See, Mother, you asked for help and God sent it to you; don't worry, you and I will sleep tonight," and we did, praise God. For this help and the faith we have in Him my boy went back to school this week. Doctor doesn't know how he got well so quick. Words can never express my gratefulness.

With a heart full of thankfulness for all you have done for me and my family, many thanks and God's blessing be upon your Elder Brothers, for they never fail.

Respectfully yours,
—Mrs. E. M. Q.

Minnesota, Feb. 9, 1936.

Healing Department,
Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

I am getting along fine and the doctor too said it is wonderful how well everything is. I walk now without a cane and am able to bend my knee too. I am very thankful for all the help.

Yours sincerely,
—J. G.

Healing Dates

June 6—13—19—26

July 3—10—16—23—31

August 6—12—20—27

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P.M. If you would like to join in this work, begin when the clock in your place of residence points to 6:30 P.M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information, address, The Rosicrucian Fellowship, Oceanside, California.

VEGETARIAN MENUS

BREAKFAST

Limeade, 8 oz.
Corn Sticks
Fresh Blackberries
Ovaltine

DINNER

Radishes, Green Onions
Mushroom Croquettes
New Potatoes and Fresh
Peas in Cream
Crisped Celery
Honey Bran Pudding

SUPPER

Savita Barley Soup
Spring Salad
Hot Toasted Cheese
Sandwich (open)
Banana Milk Shake

RECIPES

Corn Sticks.

Ingredients: 1½ cups white flour, 1½ cups whole wheat flour, 1 cup corn meal, 2 eggs, 3 teaspoons baking powder, 1¼ cups sour milk, 3 tablespoons butter, 4 tablespoons sugar, 1 teaspoon salt, ¾ teaspoon soda.

Cream the butter, add the sugar, the dry ingredients sifted together, and the milk. Add the beaten eggs. Bake in long narrow roll pans.

Mushroom Croquettes.

Ingredients: 2 cups finely chopped mushrooms, 3½ cups wild rice, ½ cup savita cream sauce, 2 eggs, ½ teaspoon salt.

Peel fresh mushrooms, chop and brown slowly in butter in the oven. Wash the wild rice and boil in salted water until tender. Mix the mushrooms, rice, well-beaten eggs, and the savita cream sauce. Shape into croquettes or mounds and bake until brown. Serve with savita cream sauce.

Savita Cream Sauce.

Ingredients: 2 tablespoons butter, 1 teaspoon salt, 2 tablespoons flour, 1½ cups milk, ½ cup mushroom liquid (if canned mushrooms are used, ½ cup of vegetable broth may be substituted for the mushroom liquid or additional milk), 1 teaspoon savita dissolved to thin paste.

Prepare the white sauce then add the dissolved savita.

Banana Milk Shake.

Ingredients: 1 ripe banana, 3 tablespoons orange juice, 3 tablespoons warm honey, ¼ teaspoon vanilla, 2 cups milk.

Mash banana to pulp. Blend in orange

juice, honey, and vanilla. Stir into milk and serve. If desired, top with whipped cream. Makes three large servings.

Hot Toasted Cheese Sandwich.

Slice whole wheat bread and spread with butter; slice cheese and arrange on sliced bread (use a good cheese that will melt well); toast in oven until cheese is melted and the bread nicely browned.

Honey Bran Pudding.

Ingredients: two-thirds cup honey, ¼ cup butter, ½ cup milk, 1 egg, ½ cup bran, 1 cup flour, ½ teaspoon salt, ½ teaspoon soda, ¾ cup raisins.

Cream the butter and honey. Add the milk and well-beaten egg and raisins. Then add the bran and flour sifted with the soda and salt. Put in buttered molds; steam two hours. Serve with a sauce.

Barley Soup.

Ingredients: ½ cup pearl barley, 1 cup strained tomato, 1 quart water, salt to taste, ½ teaspoon celery salt, 4 teaspoons savita, 2 tablespoons butter, 1 bay leaf.

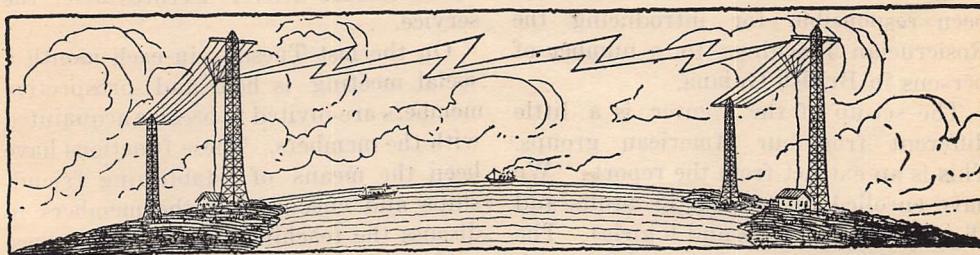
Add the barley to the boiling water and cook slowly, covered; add celery salt and savita. Remove the bay leaf; add the butter.

Spring Salad.

Ingredients: 4 medium sized tomatoes, 2 small cucumbers, 6 radishes, endive and parsley.

Place endive on individual salad plates. Slice tomato, add one-third of a sliced cucumber. Slice the radishes, but do not peel. Arrange the sliced radishes over the tomato and cucumber. Chop the parsley and place in center. Use lemon and olive oil dressing.

Rosicrucian News Bureau



APELDOORN, HOLLAND.

Our students in Apeldoorn applied for and received a charter from Headquarters. The members of the Board are as follows:

President Mrs. M. Goudkuijl-Heyn
 Vice-Pres. Mr. Jac Verdonk
 Treasurer Mrs. A. W. Tap-Kist
 Secretary Miss A. J. A. Starink

In the past this group has had to depend on other Centers for speakers, but plans are now under way to develop the talent within their own group. Classes are held for Philosophy and Astrology students each Wednesday, and healing services and probationers' meetings are conducted regularly.

Headquarters wishes this young group every success.

CALGARY, CANADA.

The senior group in Calgary has been established for a number of years; classes are held each Wednesday and Friday during the week and there is a Sunday School for children. Devotional services are held each Sabbath and lectures are given by members.

Philosophy and Astrology are taught and lessons are given on the subject of diet.

BUTTE, MONTANA.

In this city there is a small group composed of sincere members who are working against natural odds. Butte is not a very large town and is situated in a territory which is sparsely populated. It is "western" and the interest in spiritual subjects is not as developed as in the larger and more industrial centers.

Meetings are held Sunday evenings and Thursday afternoons, this arrangement allowing friends who are interested to attend classes whether free evenings or afternoons.

CLEVELAND, OHIO.

Classes are held each Tuesday and Wednesday for philosophical and astrological students. Beginning and advanced phases of both subjects are taken.

Each Sunday morning a devotional service is conducted after which a lecture is given. The present officers are anxious to serve any friends who may wish to make enquiries about the Rosicrucian Teachings and will welcome new members to their classes.

GEORGETOWN, DEMERARA.

The newly chartered Center in British Guiana is most promising. The most active person behind this effort to spread

the teaching is a man who has been a member almost since the Fellowship's inception. He came to Mt. Ecclesia when the Temple was being built and helped with its construction. This member has been responsible for introducing the Rosicrucian Teachings to a number of persons in British Guiana.

The set-up of the Center is a little different from our American groups. This is an extract from the report: "We have enrolled up to date 18 adults and 16 juveniles (10 boys and 6 girls). The boys are formed into a boys' brigade with a senior boy as Captain. Their motto is 'Always Ready.' We are forming the girls into a 'Girls' Guild' one of the senior girls as Commissioner.

" 'Always Ready!' for what? By precept and example to teach little children to love one another and also practice the seven great acts of charity.

"The group meets each Sunday from 7:00 P.M. to 8:00 P.M. and the District leaders meet each Thursday at 7:30 P.M. to consider ways and means to report works of charity done in their district."

Their practical efforts to "love thy neighbor" is likely to prove the Christian principle of the Rosicrucian Teachings and this department has much pleasure in wishing this earnest member and the active members who are working with him the greatest success. Their ideas of visiting the sick and helping those in need are practical demonstrations of their interest in one another.

LONDON, ENGLAND.

The Secretary of the London Center sent a summarized report of the last six months' work describing the various means by which the Rosicrucian Teachings were placed before the metropolitan public.

Articles written by the vice-president were printed in a local newspaper and extra attention was given to press notices. London magazines which have a world-wide circulation also contained advertisements of the group work.

In the past, devotional services were held on Sunday evening, but it has been found that by transferring them to Sunday morning, more members can attend. The members deliver lectures after the service.

On the last Tuesday in each month a social meeting is held and prospective members are invited to become acquainted with the members. These functions have been the means of establishing friendships and encouraging the members to discuss the teachings among themselves.

New books have been added to the library by two members.

All the officers are to be commended in their splendid efforts to build a strong center in London.

NEW ORLEANS, LOUISIANA.

The residents of New Orleans will be interested to know there is a Funeral Home fully equipped to take care of friends and members who wish to obtain all the requirements of a Rosicrucian burial. The mortuary is Tharp-Sontheimer-Tharp, Inc., 4117 S. Clairborne Avenue. All information regarding this service may be obtained from the undertakers.

LAGOS, NIGERIA, WEST AFRICA.

An American woman is the leader of this group in West Africa and last month an election of officers took place:

| | |
|-----------------|------------------|
| President | Gertrude La Page |
| Secretary | J. A. Adeniji |
| Asst. Secretary | N. E. Ita |
| Librarian | J. M. Johnson |

A "sick committee" has been formed to enable the group to keep contact with all members who are unable to attend for health reasons.

The president of the Center writes an article for the weekly magazine and in this way the Rosicrucian Teachings reach a wide public in West Africa.

KUMASI, ASHANTI, GOLD COAST

From the report sent in by the Secretary of this group we find: "Our Center in Kumasi is much delighted to report to Headquarters that the number of our members is daily increasing and that the Rosicrucian Philosophy is reaching all the corners of this town. Even the adjacent villages and towns are beginning to hear and welcome this spiritual knowledge with much interest."

Each Sunday evening a devotional service is held and a lecture follows. Philosophy and Astrology are taught each Wednesday and Friday.

SCHENECTADY, NEW YORK.

The members in our Schenectady group are mourning the loss of an active Center leader. Mrs. Amalia Bachem has passed on to wider fields of activity. Another active worker was inspired to write a poem, one verse of which follows:

"Farewell, Godspeed to Higher Worlds
of God,
Till Destiny calls you again, redressed
for mortal earth,
Thus to evolve in force and form by
Karma and Rebirth
For man was made to live and build in
Wisdom, Love and Thought."

Field Representative

At present Mr. A. James Howie, our field organizer, is busy in Denver. He lectures three times a week, teaches advanced Philosophy and has inaugurated a "Teacher's Class" which encourages the members who wish to be active. This class will develop the talent in the group; we know there are a number of promising students who are well equipped to take active part.

After Mr. Howie completes his work in Denver, Colo., he will come direct to Headquarters.

World Headquarters
OF THE
RASICRUCIAN FELLOWSHIP

MT. ECCLESIA
OCEANSIDE, CALIFORNIA

Centers and Study Groups

Services and classes are held in the following cities. The public is cordially invited.

Addresses of unchartered Centers and Study Groups may be had on request.

CHARTERED CENTERS IN THE U. S. A.
AND CANADA

Burlington, Vt.—91 No. Union St.

Calgary, Alta., Can.—108 14th Ave. W.

Calgary, Alta., Canada.—Young People's Group, 1318 15th Ave. W.

Chicago, Ill.—Rm. 1622, Capitol Bldg., 159 N. State St.

Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 708.

Columbus, Ohto.—253 N. Hague Ave.

Dayton, Ohio.—Y. W. League, East Room, 2nd floor.

Denver, Colo.—320-22 Central Savings Bank Bldg.

Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.

Kansas City, Mo.—2734 Prospect.

Kingsville, Texas.—P. O. Box 1802.

Long Beach, Calif.—361 E. First St.

Los Angeles, Calif.—2523 W. 7th St.

Milwaukee, Wis.—Fine Arts Bldg., 125 East Wells St., Rooms 236-238.

New Orleans, La.—429 Carondelet St., Room 201.

Portland, Ore.—Room 316 Dekum Bldg.

San Diego, Calif.—Rm. 9, 1039 7th St.

Shreveport, La.—1802 Fairfield.

St. Paul, Minn.—318 Midland Trust Bldg.

Toronto, Canada.—c/o Mary Tamblyn, 40 London St.

Vancouver, B. C.—Room 12, Williams Bldg.
Cor. Granville and Hastings Sts.

Chartered Centers in Other Countries

BRITISH GUIANA

Georgetown.—West ½ Lot 163 Charlotte St.

ENGLAND

Liverpool, Eng..—71 Upper Huskisson St., Telephone, Heswall, 304.

London, Eng..—21 Gloucester Gardens, Bayswater.

GOLD COAST, WEST AFRICA

Abokobi.—c/o J. M. Boi-Adzete.

Kumasi.—Mr. Ben T. Vormawah.

Sekondi.—P. O. Box 224.

PARAGUAY

Asuncion.—Louis Alberto de Herrera, Republica Francesca.

Asuncion.—Garibaldi 118.

PERU

Lima.—Box 637.

PHILIPPINES

La Paz, Iloilo, P. I..—19 Burges St.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—67 Jacob Obrechtstraat.

Apeldoorn.—de Ruyterstraat 44.

Arnhem.—18 Mesdaglaan.

Breda.—34 Speelhuislaan.

Den Haag.—Secretariaat: 88 Roelofsstraat: Vergaderplaats: de Ruyterstraat 67.

Rotterdam.—Claes de Vrieselaan No. 51.

Rotterdam.—308 Bergweg.

Zaandam.—Oostzijde 386.

HEALTH, DIET AND BEHAVIOR

(Continued from page 329)

body's tone. The same holds true of all the components of organs or groups of cells.

If the tone of any group of cells is lowered as a whole, then its magnetic force will also be lowered and the result will be relaxation and greater separation of molecules where foreign elements can enter. These foreign elements may be expelled, as in boils, etc., or they may form a separate organization, altogether out of harmony with the organ itself, such as cancer, tumor, and hosts of other troubles.

If, on the other hand, the lowering of tone is accompanied by disharmony within itself because of some of the components being more affected than others, the ultimate result will be disintegration of the entire organ and the disruption of its functions, unless the condition be corrected as soon as possible.

(To be concluded)

KNIGHT OF THE DAFFODILS

(Continued from page 325)

very soon he went home and he and his mother were then very happy together.

Having done his three good deeds Sir Alga returned to Fairyland to claim Dewdrop's hand. Sir Azim was much pleased with Sir Alga's report and said that the wedding should take place at once. It was a very beautiful wedding. The Bluebell fairies rang a peal of bells and Pan played for the fairies to dance.

Sir Alga and Dewdrop lived very happily in their fairy kingdom.

Astrology Correspondence Course

A comprehensive course of 26 lessons giving the philosophic background of this sacred science. A force of trained instructors is in charge of this department. Anyone may apply for this course provided he does not commercialize this spiritual knowledge.

A Mason's Tribute to the Bible

By LLOYD O. BOWER, 33°

(Reprinted from *Scottish Rite News*
Bureau, Dec. 31, 1935)

And what is the Bible? We call it the inspired word of God. This it is and more. It is the record of the evolution of man from a primitive state to one of high intelligence. It is the history of a race typical in many respects of all races, in its development of comprehension of man's relation to God. In its statements of cause and effect it exhibits natural and moral laws and applies these laws to human conduct. It teaches lessons of right living, human obligation and responsibility, and emphasizes the certain triumph of right.

Indeed, the Bible is more than this. It is the source of all wisdom, the foundation of social order, the basis of civil and criminal law, the exponent of good literature, the greatest influence for high ideals and proper standards existent. It is the dominating force in all that makes for human good, bending as it does human will to Divine purpose. It assures man's salvation here and hereafter, fully answering the great questions—Whence, What, Where?

Throughout the centuries this Bible has fortified martyrs, solaced holy men, comforted the afflicted and sorrowing, and closed millions of eyes in peaceful sleep. It has done all this because it has brought God into the lives of those who are familiar with its contents, and who through belief, faith and love honestly strove to live Christian lives. No book has wrought so well and so permanently, and none could unless it came from the Infinite as this book did.

Without constant reading of this Bible no Mason can live a Mason. In it are the truths and principles which Masonry holds to be fundamental to character building—and this is what Masonry is. It should be the great Light in the Masonic home as well as in the Masonic

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AND AUGUSTA FOSS HEINDEL

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Spanish, German, Dutch, French, Italian, and Swedish. Catalogue with price list on request.

NOTE:—This Magazine and all Rosicrucian publications on sale at the Local Centers of the Fellowship, leading bookstores, and news stands.

If unable to obtain from local agencies, write to us direct. Discount given to dealers.

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U. S. A.

Lodge. It should be the daily companion of every Mason, especially Masons on whom the Degrees of this Rite are conferred.

Henry Ford on Diet and Religion

So important and fundamental does Mr. Ford consider proper food in its effect upon physical and mental well-being, and also upon character and conduct, that he declares proper knowledge of foods and eating should be made a part of religion. He believes the clergymen are the logical teachers of this subject as he considers right eating a part of right living.

"If people would learn to eat the things they should eat, there would be no need for hospitals," he says in an interview published in the Red Book Magazine several years ago. "Jails and prisons would have less to do. What greater mission can the clergy have than the elimination of sickness, jails, and prisons?"

The clergymen are credited with having had "much to do with the outlawing of the liquor traffic, thereby educating people in what not to drink. With that done," he continues, "let the clergy teach the people what to eat. Teach what mixtures constitute food. Part of the lesson toward physical fitness was the elimination of meat on Friday. The clergy developed that. Let it go ahead and finish the job."

Applications for Work at Mt. Ecclesia

WANTED—Applications for work from Housekeepers, Bookkeepers, Office Workers, Kitchen Help. Vacancies in these departments occur from time to time, and it saves time when we have applications to refer to. Federal restrictions do not permit us to employ people outside of America. Address,

EMPLOYMENT DEPARTMENT
THE ROSICRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA

The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

Formerly religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, for instance, heredity. They desire religion as much as their fathers, but want the ancient truths in modern dress, congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries so that the heart may be allowed to sanction what the intellect believes, and the solace of religion may give peace to the troubled mind.

People of various denominations enter educational institutions such as Harvard or Yale, and study Mythology, Psychology, and Comparative Religion there without prejudice to their religious affiliations. Students may enroll with the Rosicrucian Fellowship on the very same basis. Our teachings, which aim to emancipate from authority of others by pointing the way to first-hand knowledge, are given by correspondence graded to suit the different classes of applicants. Upon request the General Secretary will send an application blank for enrollment to anyone who is not a *Hypnotist or a Professional Medium, Palmist, or Astrologer*.

These lessons are not sold; it is contrary to Rosicrucian principles to give spiritual aid for a material consideration. However, the work is supported largely by voluntary offerings, and students are given opportunity to help as the heart dictates and the means permit. In the measure only that they fulfill this moral obligation can they *really* benefit from our efforts in their behalf.

The International Headquarters of the Rosicrucian Fellowship is located on a fifty acre tract called "Mt. Ecclesia," a natural park of incomparable beauty with a view of mountains, valleys, ocean, and isles ranging in extent from 40 to 80 miles. It is an important center of spiritual healing scientifically applied to aid thousands all over the world. The salubrious climate of *Southern California* affords material help in recovery for those who visit the quiet little city of *Oceanside* which holds Mt. Ecclesia in its environs. Accommodations are available for those who may wish to spend some time at Headquarters. Rates are given on application. Healing services are held daily in the Ecclesia to help all who have applied for healing.

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